John Angus



Fulwar William Fowle.
of Amesbury
Prebendary of Salisbury

John Angus



Fulwar William Fowle.
of Amesbury
Prebendary of Salisbury

03187. de. 20

AN EXPOSITION VPON A PART OF THE LAMENTATIONS of *IEREMIE*:

LECTVRED

at *Corke* in *IRELAND*,

BY
IOHN HVLL, Bacheler of Diuinity, sometime *of Gunuill and Caius Colledge in* CAMBRIDGE.

LVKE 23. 28.
Weepe not for me, but weepe for your selues.

Dum licet & modici tangunt præcordia motus,
Nil inuas amisso clandere septa grege.

LONDON,
Imprinted by *Bernard Alsop*, and are to be sold at his house by Saint *Annes* Church neere Aldersgate. 1618.


BRITISH MUSEUM

TO THE RIGHT

HONOVRABLE AND MOST REVEREND FATHER IN GOD, *GEORGE, by Gods permission, Lord Arch-*

bishop of Canterbury his Grace, Primate and Metropolitan of all England, and one of *his Maiesties most Honourable Priuie* COVNCELL.

MAN was made according to the Image of the Trinitie, that hee might attaine to the knowledge of the Deitie: and by knowing it, might cleaue more close to it; and by close cleauing thereunto, might haue the fruition thereof: and by enioying it, might bee blessed for euermore. Being thereunto directed by a foure-fold law; of Nature, Scripture, Grace and Glorie: that what Nature is ignorant of, the Scriptures might make him vnderstand; and what Grace hath wrought on earth, glory might crowne in heauen: where God sits as Eternity, rules as Maiesty, loues as Charity, knowes

Homo ad imaginem Trinitatis factus est, vt Deum intelligeret, intelligendo cognosceret, cognoscendo adhæreret, adhærendo, fruereturr, & fruendo beatificaretur. Aug. de agon. ver. vita.

A 2 as

DEFECTIVE ORIGINAL

as veritie, works as vertue, protects as safetie, conquers as power, containes and gouernes all things, as being *Alpha* and *Omega*, the beginning and the ending: of whom, by whom, and in whom, Father, Sonne, and Holy Spirit, all things that were, are, and shall be. Which *Plato* knew not for all his learning, whereof *Demosthenes* was ignorant for all his eloquence, which *Aristotle* could not comprehend with all his subtiltie, nor *Euclide* containe in all his Principles: for knowledge is threefold: Gods alone vnpartatiue, ours with God deriuatiue, ours alone defectiue: onely the Scriptures are a rule perfectiue which the Heathens wanted: In which are found triple writing, proper to a threefold Kingdome, heauen, earth, and hell: In the first is singing for ioy, in the second weeping for sinne, in the third howling for paine: in heauen is ioyfull singing for beatitude in earth sorrowfull weeping for transgression, and in hell wofull crying for damnation: the Saints sing, Repenters mourne, and the damned howle.

Iustus cantur, persistens Plangitur, desperati maledicuntur, Hieron. Ezech 1. Liber sacræ Scripturæ omnia occulta eluciat, omnia secreta denudat, omnium causas in se claudit, cunctorũ quæstionibus satisfacit. Greg. mor. 1. 35. c. 16. Anima scientiam scripturarum: & earum vitia non amabis Heron Ep. 62

The Scriptures doe vnclose the couered, manifest the secret, include all causes, and satisfie all questions: Where be the Gospels and Epistles, Acts, and Apocalypse: historicall, morall: Books legall & Prophetical, perswading to eternitie, and dissuading from infelicitie, rauishing the Reader, condemning the contemner, inlightning the vnderstanding, inclining the will, strengthning the Spirit, infirming the flesh, and saving the soule. Lay vp this in the Arke, Gods booke in thy heart: then will the vnderstanding flourish like Aarons rodde, thy memory be preserued as the Manna in the golden pitcher, and

thy will made conformable to the Decalogue: thy sun-like faith disperse the cloudes of error, hope of eternitie banish fearefull slauerie, and Christ his charity bring thee to felicity. These are a looking glasse for the inward man to behold the beauty of the soule, and blemishes of the heart, our proceedings in Christianity, inclinations vnto vanity; what is our iourneys length, and how farre we haue vnto the end: the reward of vertue, and the punishment of vice: there is meate for men, and milke for babes: sweete in the words as honey, but in the matter sweeter then the Combe: yet we (like fooliish Israelites) preferre the Leeks of *Egypt* before the food of Angels: Manna is too good for man. We had rather glut our selues at the banquet of perdition, then taste a mouthfull at the table of saluation: who feedeth not vpon ambition with *Absalon*: pleasure with *Salomon*, and vanity with *Adam*? stolne waters are the sweetest. Enuie more sweet then Charity, sloth then industry, anuarice then chastitie, gluttonie then sobrietie, warre then tranquilitie, pride then humility, couetousnesse then liberality, ignorance then knowledge, sinne then repentance: wee leaue the euer-flowing streames, and choose the welles which will hold no water: stinking, yea stinging wels that breeds the worme that euer liueth, & the death that neuer dyeth: not the death of annullation, but of eternall condemnation: not of temporall aduersitie, but of euerlasting calamity: not of separation for a time, but of perdition without end; where the worme euer gnaweth, and the fire euer burneth; where death is ignorant of life, and paine sense.

Sacra Scriptura meritò oculis quasi quoddam speculum applicatur, vt interna nostra facies in ipsa videatur. Greg. mor. 3. Sacra Scriptura quasi fauus mellis est per verborum simplicitatem, interius verò omni dulcedine plena reperitur. Hug. sanct. vict. in prol. sacr. scrip. cap. 2.

Semper manebunt, & semper morientur, non morte annullationis, sed æterna damnationis: non temporalis aduersitatis non animæ a corpore separatione, sed vtriusque simul perpetua perditione. Aug.

senseleſſe of any eaſe: where the dying euer liues, & the dead neuer dyes: where are alwaies torments for the body, and bodyes alwayes for the torment: and where is weeping for the eyes, and eyes alwayes for the weeping. Oh let him that would not weepe, weepe: weepe, becauſe hee weepeth not: weepe here leſt he weepe for euer there. Leſt we ſhould want a workman and his worke, behold a weeper and his motiues, *Ieremie* and his Lamentations, where ſins paſt are wofully condoled; paines preſent, pittifully lamented; and plagues to come, fearefully bewayled. *Ieruſalem* is his ſubiect.

And though my mind would coffin vp my words,
And that my ſoule nothing but griefe affordes:
Yet will I ſhew, this Citie how tis taken,
Begyrt, beleaguerd, of all hope forſaken.
Th' Aſſyrian Hoaſt without, hunger within:
Plague, famine, murder, doth this change beginne.
The King with cares, runs madding through the ſtreets,
Deſpayring runs from foes, yet Furies meetes:
He flyes, they follow; takes loſeth eyes,
The onely Organ to behold the skies.
His ſonnes dye welt'ring in their purple blood,
His Nobles ſlaine, wherein his honour ſtood.
Sweet liberty is from the people taken,
The honour of the Empire rent and ſhaken:
The King, the Prieſt, the Temple all forlorne:
The Citie ruinde, burned made a ſcorne:
The City waſted, the walles doe Eccho woe,
The Armie is captiue to the Pagan foe.

The Elements were abused, vertues vnobserued, vices practised, religion neglected, and God was offended: no sinne vncommitted, no punishment omitted: Princes made prisoners; the people desolate, religious prophaned, the chosen forsaken, the blessed cursed, and Lords made seruants, Kings are captiues, the free bond: the rich poore: the fayre foule: admired, derided: famous, infamous: wise, fooliſh: and the liuing, dying. Had wee beene present, we would haue wept with *Ieremie*: but hearing onely, doe not condole with *Nazianzene*, whose teares distilled to reade how they lamented. To keepe vs from such calamitie, I haue brought in place this mappe of miserie: bold to present it to your Grace: yet bolde, becauſe by you our Church enioyes prosperity, by deliuering truth, and defending veritie. *Moſes* forgot not *Iſrael*: nor *Samuel Saul*, nor Christ *Ieruſalem*: neyther *Dauid*, *Sion*. *Cyprian* did sympathize the miserable, and so doth your Grace distreſſed *Ireland*. The children are come vnto the birth, and the poore woman labours for deliuerance. Wee hope your Graces helpe will giue her eaſe. I ſent theſe before the reſt, to perſwade your Grace to hope the beſt. *Ireland* is not hopeleſſe: *Non mihi ſed populo*, was *Hadrians* Symboll. *Agamemnon* was ποιμην, a princely ſheepheard. Princes are pillars, Pillars hold: your Grace hath held, and long you may vpholde the Church of Chriſt. The Lord make you a Iaſper, alwayes freſh and liuely in his Temple. Is there any vertue in the *Saphir*, *Chalcedonie*, *Emerald*, *Sardonix*, or *Sardius*: the *Chryſolite*, *Beryll*, *Topaze*, *Chry-*

Segnius irritant animum demiſſa per aurē, Quā quæ ſunt oculis ſubiecta fidelibus, & quæ Ipſe ſibi tradit ſpectator. Horat. in art.

Exod. 32. 32. 1 Sam. 16. 1.

Diu apparandū eſt bellum, vt vincas celerius. Publius. Homer. *Tu ciuem patremque geras: tu conſule cunctis, Nec tibi, nec tua te moueant, ſed publica vota.* Claudian ad Honorium.

Reu. 21. 19. 20

Chrysoprasius, *Iacinct*, *Amathist*? God grant they may all reside vpon your Honour, to your owne saluation, and the Churches safetie: Confirme in you the faith of *Enoch*, patience of *Iob*, the spirit of *Elias*, the continuance of *Paul*, the meekenesse of *Moses*, lowlinesse of *Marie*, the zeale of *Samuel*, the pietie of *Steuen*, make you as faithfull as *Amipas*: & fill you as full of all godly desires as *Daniel* and *Iohn*, the Beloued of the Lord: so beloued bee you for euer and euer: Amen.

Corke in Ireland, 1617. Octob. 6.

Your Graces humbly

denoted,

IOHN HVL.

THE LAMENTATIONS.

ALEPH. How doth the Citie remaine desolate, that was full of people? She is as a widdow, shee that was great among the nations and Princesse among the Prouinces, is made tributary.



O open this Scripture, because all Scriptures are not open vnto all, (wherein *Agnus peditat, & Elephas natat*, The Lambe way walke, and the Elephant swimme:) wee are to consider the circumstance, the workman, and his Worke. The Workeman is the Prophet *Ieremy*, His work are Lamentations. *Gregor.*

The Pen-man

1 *Ieremiah* (*exaltatio Domini*) did exalt the Lord, God giue vs all grace to doe the same. Her. Pro. in Ier.

2 *Ieremias* a Prophet, a Priest, the Sonne of a Priest, a Martyr, borne at *Anathoth*, a little village three miles from Ier. 1.1.

Ierusalem, sanctified in his mothers wombe, dedicated to the Church from his infancie; as the Spirit speaketh in his Propheſie: *Before I formed thee in the wombe, I ſanctified thee, I ordayned thee to bee a Prophet among the Nations.*

Ier. 1. 5.

A Prophet, and alſo a Seer: So were the Prophets, *Videntes & Intelligentes*, vnderſtanding what they ſaw; and ſeeing what they ſpake; ſo aſſured of the certainety of their viſions, as the eye of the Euidence of his Obiect.

1. Sam. 9. Eſay. 1. *Inter ſenſuum noſtrorum organa, vnum illud eorũ quæ ſenſui ſubiacẽt, euidentiſſimam obtinet cognitionem & intelligentiam, ſc. viſus, hinc factũ vt eorũ quæ veritati nituntur ſpeculatio viſio appellata ſit, ob euidentiã & veram certitudinem*, Baſ. in 1. Eſay.

Against the dotage of the Montaniſt, the hereſie of the Arrian, and prophaneſſe of the Atheiſt; the firſt making the Prophets like vnto *Apolloes* Prieſtes, and the Indian *Boiſtriy*, who being rapt with a diueliſh fury, fell in theyr madneſſe for to prophecy.

Qui in extaſi & Cordis amentia Prophetas putãt ventura dixiſſe. Hier. on Eſay.

The ſecond annihilating our Sauiour his Deity, ſo oft aſſured by prophetical verity.

The third beleeuing nothing but what they ſee, like *Empedocles*, that denyed the fires burning before hee felt it, or *Dues* that thought a dead man riſing, might doe more good to conuert ſoules, then Prophetes and Apoſtles, the meanes vnto ſaluation. And *Leo* the tenth that dyed among his cuppes, *Cum nec Cælum nec Infernum crederet*, beleeuing neyther Heauen nor Hell.

Luk. 16. Baleus.

These are thoſe that deny the promiſe of his comming, and ſay, *Let vs eate and drinke, and enioy the pleaſures that are preſent, for yet a little while, and we ſhall be buryed in, as if we had neuer beene.*

2. Pet. 3. 1 Cor. 15, Sap. 2. 2. 3 4. 5.

Such was *Iob.* 23. who denyed the immortality of the Soules, and *Lucretius Rabbi*, that being ignorant of the nature of the ſame, confined it vnto mortality, againſt the whole current of written verity.

Ignoratur enim quæ ſit natura animai, an ſimul intereat nobiſcũ morte diremptu. Lucret. lib. 3. de rer. Na.

But the true Chriſtian, and thee that hopes for Heauen, muſt heare, beleeue, obey the words and writings of Prophets, Patriarchs and Apoſtles. The reward of diſobedience is very fearefull. Thus for now beleeuing

Adam, nor *Adam* God, were elected Paradise. The Giants in the old world, yea the World it selfe, for not beleeuing *Noah*, were drowned in the deluge; *Sodome* and *Gomorrah* for not attending to the preaching of *Lot*, were burned with fire and brimstone. *Ahab*, for not beleeuing *Michaiahs* Propheſie periſhed in the battell. *Ieruſalem* for not giuing audience vnto Chriſt, left not a ſtone vpon a ſtone. And the Iewes heere for not crediting the words of *Ieremie*, are ledde into captiuity. *Ieruſalem* is taken, *Zedechias* ſons are killed before his face, his eyes put out, the City burned, aboue 3000. ledde captiue, *O how ſits the City deſolate.* He foretold this deſolation in his youth, and did ſee it accompliſhed in his age; verily not one *Iota* of the word of God, but aſſuredly ſhall bee fulfilled.

Gen. 3.
Gen. 7,
Gen. 19.
1 King. 22.
Mat. 23.
Ier. 52.
Lam. 1.

Hic vaticinari exorſus eſt puer & captiuitatem vrbis atque Iudeæ non ſolum ſpiritu ſed & oculis carnis intuitus eſt. Proſ ſuper. Ier.

Ieremy, a Prophet, a Prieſt, a Preacher, ſanctified, elected, choſen, is ſent vnto *Iudea*, vnto the Iewes, and vnto *Hieruſalem*, commaunded to goe and cry in the eares of *Ieruſalem*, is mocked, beaten, impriſoned, thrown into the dungeon, where he ſtickes faſt in the mire, ready to dye for hunger, whence 30. men were few inough to draw him out, intending (grieuing at their ingratitude) to goe to *Anathoth* in the land of *Beniamin*, was ſtopped of his iourney; brought backe to *Hieruſalem*, ſhutte into priſon, let downe into a dungeon, not drowneable by water, but ſmotherable with dirt, alwayes ſtarueable, had not God beene prouident; yet at *Thamas* in the land of *Egypt*, he dyed a Martyr of the Lord for ſpeaking the words of God; and being obedient to the commandement of his Maker, after he had taught the King how to eſcape the death, and was carefull for the ſafety of the people.

Ier. 1, 6,
Mar. 13,
Ier. 2. 2,
Ier. 11, 6.
Ier. 20.
Ier. 38, 6.
Ioſephus de antiq. 10, 14.
Ieremias propheta poſtquam omnia ad populum miſerum prædicauerat & de futuris malis prophetauerat, videns illos abſtimantes in Anathoth viculo ſuo, Ier. 37, 12
Eccleſ. 49, 8.
De tribus ſeruitutibus. Fulg.

Fulgentius ſayth, hee was three dayes in that horrible dungeon as the type of Chriſt.

He began to propheſie in the 13. yeare of *Ioſias*, con-

tinued ten yeares vnder his raigne; afterwards he abode three monethes vnder *Ioachas*, 11. yeares vnder *Eliachim* ſurnamed *Ioachim*, other three monethes vnder *Ioachin*: and laſtly vnder *Zedechias* 11. yeares, euen vntill the carrying away to *Babylon*.

He gouerned the Church more then 40. yeares, & liued after the deſolation of *Hieruſalem*: He ſeeing her chiefe deſolations, & himſelfe abiding many troubles, which hee had foretold, & after feeling with great anguiſh of his hart; when he was old, was led into *Egypt*, where by his prayers he chaſed away the Serpents, and ſecured the people from their ſtinging: but afterwards ſtoned by *Tahaphnes*, hee was buried in the place where ſometimes *Pharao* dwelt.

Apud Thanas in Aegypto a populo lapidibus obrutus occubuit. Hiero. in argument. Hier.

Epiphanius reporteth, that *Alexander* vnderſtanding the myſterie of his Sepulchre, tranſlated it to *Alexandria*.

Collect. 1.

Cruell *Tahaphnes*, and vngratefull Iew, who like the Viper deſtroyes his mother, and like the Iuye kils his helper.

The Perſians puniſhed Ingratitude aboue all things, becauſe ſuch neyther regarded God, their friends, nor theyr Country.

Sub eadem tecto non habitandas hirundines. Pythag.

Pythagoras compares them vnto Swallowes an vngratefull birde, and may not vnfitly be compared vnto the Sparrows, who building vnder *Tobits* roofe, put out his eyes. *Tob. 2. 10.*

Luk. 10.

Ptolomy Euergetes depoſed *Zebenna* King of *Syria*, for ingratitude: *Lucifer* ingratefull for excellency, was throwne from heauen. *Ioas* that remembred not the kindneſſe which *Ioiada* had done vnto him, but ſlew his ſonne *Zachary*, had his Prince ſlaine by the enemy, and himſelfe deſtroyed by his ſeruants. *2 Chron. 24.*

Lib. 3. de benef. cap. 16.

Seneca compares this ſinne to ſacriledge and homicide. Yea vngratefull men are worſe then Sathan; for he could ſay, *Doth Iob ſerue God for nought?* but con-

Iob. 1.

cerning

concerning *Ieroboam*, sayth God, *For asmuch as I haue exalted thee from among the people, yet thou hast done euill in my sight, therefore I will bring euill vpon thy house, the dogges shall eate him that dyes in the Citie, and the foules of the ayre eeare him that dyes in the field. Because I redeemed thee* (saith the Lord by the Prophet *Micah*) *and yet wickednesse is in the house, therfore I will make thee sicke in smiting thee, and making thee desolate for thy sinnes.* A warning for our ingratitude, who recrucifie our Sauiour, and trample his bloud vnder our feet.

1. Kings. 14. Mich: 6. *Multo salubrius audire illum consulentem, consolantem, docentem, increpãtem; quam in die illa lugubri, amara, tenebrosa audire illum indignantem. vlciscentem, saeuientem, condemnantem. &c.* Bern: Psal. 116.

While it is to day, let vs heare his voyce; It is better to obey him while he speaketh, then to suffer of him when he smiteth.

Let vs take vp *Dauid:* Parable and sing, *Quid retribuã?* What shall I giue vnto the Lord for all his benefites? and answere with blessed *Augustine, Dic, enumera, gratias age;* O Lord they are innumerable; giue me grace to bee more thankefull.

Qua ità diuinis oculis placida fuerus, vt scriptura dicat, Et odoratus est Dominus. Chrysos: Homil: 72. ad populum Antiochenum.

Noah shewing himselfe gratefull after the deluge, built presently an altar, and offered sacrifice thereon vnto the Lord, which smelled so sweetly in his nostrils, as he rested from his anger. Let vs follow his example, and wee shall please the Lord.

Genes 8.21. Collect. 2

Ieremiahs handling, patterns out the recompence of Christ his Church: The seruant must not thinke to bee better then his Master, who by the Crosse did attaine the crowne: what fauour can the seruant looke for, where the Master is reiected, whom they will not haue to raigne ouer them: but *Ieremiahs* welcome, euill for good?

Luk. 24 Luk: 19

Esuriuit Christus qui omnes pascit, sitiuit, per quem creatura omnis potus: obmutuit per quem muti loquuntur, vinctus est, qui nos a vinculis soluit, mortuus est, qui nos mortuos suscitauit. Aug de Cate. Rudib.

Christ cloathed, and was vncloathed; fed and was an hungred, wept and was derided, healed and was wounded, iustified and was condemned, saued & was killed; neyther is the seruant better then his Master. The colour of the Church is blacke, her armes the crosse, Her Motto, ἐυπρατῶν ἐμὲ ἐυτας χειν; for doing good, I suffer euill. And may sing with *Michah*, *Woe is me*, or lament

with *Ieremie*: *How am I deſolate?* weeping like *Rachel* for her children: a Queene for her Subiects, and a wife for her husband.

May ſhe not pray, preach, prophecy, weepe, as Chriſt for *Ieruſalem*, and *Ieremie* for the Iewes? If the Maſter be crucified, and the ſeruant ſtoned: If hee that offended not his Father, muſt be ſo cruelly handled: how ſhall he bee beaten that doth nothing but offend his Maſter? If Chriſts life had *plus* | *Aloes quam mellis*, more gall then honey: the Church muſt looke for more bitterneſſe, then ſweetneſſe,

Lam. 1, Mat. 2.

Si ipſe ſine flagello non exiſt, qui ſine peccato venit, Greg:

Ieremiahs caſe is the caſe of all the Miniſtery, placed betweene two gulfes, two ſeas, two rockes, two fires: Gods curſe, and the worlds hatred: *Paules* woe if hee preach not, *Ezechiels* Sword if he ſound not, & *Ieremiah* his end if he ſpeake the truth.

Collect. 3. Ezech. 3. *Amara eſt veritas, & qui eam prædicat repletur amaritudine. Hier.*

Truth is bitter, and the Truth-ſpeaker ſhall be filled with bitterneſſe: Tell a ſinner of his ſinne, and hee will hate thee for the ſame: *Ieroboam* told of his Idolatry, will catch at the Prophet; *Herodias* told of Inceſt, muſt haue *Iohn Baptiſts* head. *Eſay* muſt bee ſawne in peeces, and *Ieremy* put into the dungeō: *Michah* muſt eate the bread of affliction; The Apoſtles muſt be beaten, χριστὸν ἐν ᾧ φιλονεικοῦσιν ἔχουσι κακόν. Let thē bleſſe, & they ſhal be curſed: Let them helpe, and they ſhall be helpeleſſe: Let them defend the City, and they ſhall bee baniſhed the Country, The Church is *Noa* κιβωτὸς, *Noahs* Arke, the world, the Sea, alwayes ſubiect to winde and weather. The world is *Nabuchadnezars* furnace, the Saints the fuell. *Sidrach*, *Miſach*, and *Abednego* muſt try the danger. Euery true Chriſtian muſt ſay with *Dauid*: *Thou* (*O God*) *haſt tryed vs, as ſiluer is tryed in the fire.* The Diſciples muſt bee as a flocke of Lambes amongſt a Heard of Wolues.

Malos qui monet eos offendit, incurrit odium, qui arguit criminoſos, Chryſoſt: 1 King. 22, Acts 4. *Ariſtophanes in Pluto. Nazianz. Fornax eſt mūdus, iuſtus aurum, tribulatio ignis, artifex Deus, Greg.* Pſal. 66, Ma. 10.

The booke ſeemes to bee without name among the Hebrewes, but that they name it from the firſt word *Eccah*: Quomodo?

2 The Title, *Apud Hebræos, ſine nomine niſi quod prima ipſius dictione nominant, Vatabl:* Eccah.

Quomodo? How? Howbeit in their Commentaries, they call it *Chineth*, Lamentations: the Septuagints, θρῆνοι *Fletus*, whence *Hieronymus* intitles it *Threni*, 1. *Lamentationes Ieremiæ quæ Chineth Hebraicè inscribuntur.*

Howsoeuer it be *Eccah*, *Chineth*, *Threni*, all are Lamentations; for if the Booke bee called *Eccah*, it points out Lamentations full of admiration, beginning the 1. 2. 4 chapters with the same *Eccah*, How; and notes a foure-fold mystery.

1 It represents the three capitall sinnes of the Iewes, namely, 1. Idolatry, 2. Contempt of the Ministery, 3. Stubbornesse in hainous and rebellious sinnes.

2 It notes a perfect affliction, and desolation for their sinnes.

3 A perfect and absolute bewayling of theyr sinnes and miseries, according to the number of Three, which is the golden and the perfect number. *Aureus & perfectus numerus.*

2 It is called *Chineth*, Lamentations of *Conen*, *se lamentari voce lamentabili*, where *Cnah*, a Lament: *I will change your songs into mourning:*, Amos: 8. *Lamentari voce lamentabili Lamentum.*

3 It is called θρῆνοι, or θρηνοειδῆ, Lamentations; yet *Gilbertus* very vnskilfully cals it in Latine, *Threni, quasi terni à ternis versibus in qualibet clausula copulatis*, Like a Saphicke Staffe consisting of 3 verses. *Paschasius* thinkes *Ieremy* laments here a threefold desolation. 1. of Ieruſalē, 2. The Church. 3. And Mans Soule.

Others thinke that this ternary repetition of *Eccha*, is here set in the forefront, becausse Ieruſalem was three times taken by the Kings of *Babel*, and her three Kinges, *Iehohas*, *Iehoiachim*, *Zedechiah* ledde into captiuity. 2. Chron: 36.

The end of the true Prophet of the Lord, is both in word and works to saue and bring the people vnto God, and by all meanes to winne the Sinner from his sinne, by preaching good tidings, liberty, opening of the prison, the acceptable yeare, by making them Trees (but not Collect 1. Esay, 61. 1.

Ioh. 4, 7. Ioh. 7. Acts 16. Amos 8. Psalm. 1, *Diabolus enim detinet omnes qui versantur in ignorantia.* Greg. *Ignorantia scripturarum est ignorantia Christi* Hier. *Hoc demum malorum omnium commune est, quod Scripturæ ignorantur.* Chrysost. Numb: 16. Apoc: 1. Ioh: 5. Ioh. 14. Application. *Quodlibet genus remedij adhibebat, docēdo, redarguēdo, comedendo, &c.* Chrysost: *Omnis Christi actio, est Christiana institutio.*

1 Sam: 16, 1. Exod: 32, 32. *Threnos Ieremiæ, nunquam a se siccis oculis lectos esse:* Greg. Naz. Iob. 30. 25.

such as the Iesuites doe their Nurserie, still planting, but not as *Paul* did plant, and alwayes watering, but not with *Apolloes* water, the water of Life, the word of God: nor feeding them with the Bread of Life, the food of Soules: *Dauids* plantation by the water side.)

But they feede them with humane inuentions; and water them with the troubled poole of Ignorance, a plantation for the diuell, who doth challenge all that are ignorant of the Scriptures: A roaring Lyon, and hater of Mans felicitie, whose seruants were the Scribes and Pharisees, that kept away the key of Knowledge from the Iewes in the dayes of Christ; and now the Priest and Iesuite who keepes saluation from the Christian.

For Ignorance is the mother of all miserie, the fruit of sinne in *Adams* posteritie, and must haue a Sacrifice for it in the schoole of *Moses*: whereas Scripture knowledge is the Key of *Dauid*, which openeth the gate vnto felicitie; and Christs commaundement, to search the Scriptures, for they will leade vs into all truth.

Did Christ vse all meanes to saue the soule of Man, teaching, preaching, caring, conuerting, &c. And is not his Example the Christians institution? Surely, the Scholer must followe his Maister. Thus did the Prophets, thus the Apostles, thus the Martyrs, thus the Confessors: and so must all Professors vse all meanes to saue a Soule.

How did *Samuel* labour to winne *Saule*, *Elias Ahab*, Christ *Hierusalem*, *Ieremie* the Iewes, by rebuking theyr sinnes, telling them of theyr offences, by praying, mourning, lamenting for them? Thus did *Samuel* tell *Saule* of his sinnes: and so mourne, as God said, *How long wilt thou mourne for Saul?* *Moses* will be blotted out of Gods booke: and *Paul* be *Anathema* for his brethren. Christ will weepe ouer *Hierusalem*, and *Ieremy* make Lamentations for the Iewes, which *Nazianzene* could neuer reade without weeping. *Iob* did weepe for him that was in trouble: And *Cyprian* had Sympathie in all mens miserie

rie. *Ieremie* made the Iewish miseries his own calamities: A Lesson to teach, both Prince, Priest, People, to pray, preach, and mourne for themselues, theyr sinnes, theyr Brethren, especially for such as are in captiuity in *Babilon*, whether vnder the Turke or Pope.

Is not *Rome* called *Babylon*, and the seate of Antichrist, by confession of the Romanists? Is not her Name in her forehead, *Great Babylon*? the mother of whoredoms and abhominations of the earth? Is she not drunken with the bloud of the Saints, and of the Martys of Iesus Christ? Oh that Christianitie would bid Antichrist Adue, then should vertue flourish in the earth, and godlinesse haue dominion ouer wickednesse; but alas, shee still doth flourish, and the people doth desire to fall downe vnto the Whore: Time for Christians to mourne with *Ieremie* this Babyloniſh captiuitie.

Secondly, the Priest especially, and in particular must both pray, lament, and bewaile, his owne and the peoples sinnes. The High-Priest was to offer sacrifice both for his owne sinnes and his peoples. Gyrd your selues and lament you Priests. Howle you Ministers, lye all night in sack-cloth, yee Ministers of my God.

The office of a Minister is a mourning office, to confound the obstinate, and make the impudent to blush and to shew how dangerous a sea the Faithfull sayle through, in this world: Weepe for the Foole: for he wanteth vnderstanding, and neuer more needs then now. The whole world is set vpon mischiefe: Sinne was neuer so rife, nor Sathan neuer more busie.

Then giue care (O yee people) to the Prophet *Ioel*, Turne vnto the Lord with Mourning and with Fasting. *Dauid* will confesse, *Manasses* will be sorrowfull for his sinnes. *Peter* weepe bitterly, and *Mary Magdalen* weepe, wash, and wipe heartily. They mourned, and their mourning was turned into ioy; Neyther were they greater sinners then thy selfe. Then wash thy selfe in Iordane, make

συμπαθεια Cypriani: Cum singulis pectus meum copulo, mœroris pondera participo. Tantas fuit Ieremiæ συμπαθεια & manſuetudo vt Iudæorũ miserijs non secus ac propriis afficeretur. Credibile omnino est Romæ sessurum Antichristum, Rhemens: annot. in Apoc: 17.5. Neque obstat quod tempore Antichristi Roma cremenda & desolanda videatur. Bellar. de Rom. Pont: l.4.c.2.4. Apoc.17.5, 6, Romæ vale, satis est semelhanc vidisse: reuertar, cum lena, meretrix, scurra, Cinadus ero, Pasqual: Col: 25 Ioel, 1.13. Ioel, 2.17. Minister debet esse lugens, sua & aliena delicta Chryso: Hom: 10. in Matth: & Eccl: 23.1. Ioh. 4.8. pſ. 30: 11.

make thy head the mountaine *Libanus*, from whence let flow the two fountaines from thy two eyes, *Ior* and *Dan*; make them thy memory and thy vnderſtanding, then will thy memory tell thee, *Quid boni omiſiſti, quid mali commiſiſti*, What good thou haſt omitted, and how much euill thou haſt committed: and thy vnderſtanding ſhew thee (*Quantum gaudium perdidiſti, quantum ſupplicium meruiſti*) How much ioy thou haſt loſt, the ioyes of heauen with eternall bleſſednesſe; and how much puniſhment thou haſt deſerued, hells torment with euerlaſting curſednesſe.

Luk. 15. The firſt will aſſure thee of much ioy in heauen, ouer one ſinner that repenteth. And the ſecond aſcertaineth thee of much mirth in hell ouer the ſinner that lyeth impenitent. It is meate and drinke for Satan to ſee his ſeruants doe him ſeruice, for all ſinners are his children: *Weepe therefore, but weepe for your ſelues; for bleſſed are they that weepe, and they that ſowe in teares, ſhall reape in ioye.*

Mat. 8. Ioh 8. Pſal. 126. 5.

3 The time. Some Hebrewes thought that this Booke was that Booke which the Prophet *Ieremie* read before the King in his Winter Chamber, whereof after he had read three or foure ſides, he cut it with a Penne-knife, and caſt it into the fire. Whereupon ſayth the Lord by the Prophet Ieremie: *Say vnto* Iehoiakim, *Thus ſayeth the Lord, thou haſt burnt this Roule, ſaying, Why haſt thou written therein, that the King of Babel ſhall certainely come, and deſtroy the land, and ſhall take thence both man and beaſt? Therefore thus ſayeth the Lord of* Iehoiakim *King of* Iudah; *Hee ſhall haue none to ſit vpon the throne of* Dauid, *and his dead body ſhall be caſt out in the day to the heate, and in the night to the froſt, and I will viſite him and his ſeed, &c.*

Ier. 36. 23. 29. 20. *Exiſtimant Hebræi hunc eſſe librum quē Rex Iuda ab initio legit, & mox in ignem conieçit: Cui opinionem contradicunt doctiores inter ipſos Vatabl. præ: in Lam.*

By the way obſerue the frowardneſſe of the ſinner, to whom nothing is pleaſing, but that which diſpleaſeth God; and nothing ſo offenſiue as to heare of his offences: for they ſay to God, *Recede à nobis, Depart from vs;*

Note. 1.

wee

wee will not haue the knowledge of thy wayes. These ſtoppe their eares like the deafe Adder, charme the Charmer neuer ſo wiſely, wherin they ſhew a reſolution and a perſecution: A reſolution to remaine in ſinne, and a perſecution of them that rebuke their wickednesſe, ſaying, Why doe the Prophets trouble vs, for wee haue made a couenant with death, and with hell wee are at agreement: Then they gnaſh vpon them with thir teeth, burne *Ieremy* his bookes, and perſecute his perſon. Iob.21. Pſal.58:5. Eſay 28.15. Act.7.

But that Booke was not this Booke of Lamentations, for the Iewes were not yet in captiuitie.

Others thinke it was written vpon the death of *Ioſiah*, grounding their reaſon vpon the 2. Chro.35.25. *And* Ieremy *lamented* Ioſiah, *and all ſinging men, and ſinging women lamented* Ioſiah *in their Lamentations to this day, and made the ſame an ordinance to* Iſrael, *& behold they be written in the Lamentations.* 2 *Opinion.*

But *Iehoiakim Ioſias* ſonne ſucceeding his Father, was crowned, and raigned three moneths in *Ieruſalem*, and after carried captiue into *Egypt*. The King of *Egypt* made *Eliachim* King ouer *Iudah*, turning his name vnto *Iehoiakim*. So as yet ſhee could not be lamented as a widdow, hauing Kings (as husbands) both by ſucceſſion, and by making. 2 Chro.36,3. 2.Chro.36.4.

And yet a motiue to prouoke lamenting, hauing *Ioſiah* the righteous, the bleſſing of the Country to be taken from them and remoued. No ſooner *Noah* entred into the Arke, but the Lord opened the floud-gates of Heauen, the waters ouerflow the earth, & the world is drowned. No ſooner *Lot* is taken out of *Sodome*, but fire and brimſtone deſcend and burne the City. For when the Lord ſeeketh for a man to ſtand in the gappe, and findeth none, *Then he powreth out his indignation vpon them, and conſumeth them with the fire of his wrath.* Gen.7. Gen.19. Ezech.22.30. 31.

Is not the whole heape of corne kept for the good wheate? and the whole pond preſerued for the better

fiſhes?

fiſhes? Was not *Labans* houſe bleſſed for *Iacobs* ſake? and all *Egypt* bettered for *Iosephs* goodneſſe? O let vs weepe, bewayle, pray and lament, when we ſee the righteous taken from vs.

3. *Opinion.*
2. Chro: 36,6. *Iehoiachim* doing euill, God ſends *Nabuchodonozer*, (*Iudæas* ſcourge) who takes him captiue, and carryes him to *Babel*.

Here is cauſe of mourning: from *Hieruſalem* to *Egypt*; from *Iudea* to *Babylon*: from Peace to Oppreſſion, and from Oppreſſion to Confuſion: yet heere is not all, the 2, Chro: 36, 9. Lords hand is ſtretched out ſtill. *Iehoiachin* his ſonne raigned in his ſtead. But hee did euill in the ſight of the Lord, wherfore after he had raigned three moneths, tenne dayes, he was carryed away to *Babel*. And yet here is not Ier: 52, 11. 2, King. 24.20 all, for *Zedekiah* his vnckle is made King ouer *Iudah* and *Hieruſalem*: but he did euill, inſomuch as the wrath of the Lord was againſt them, to caſt them from out his ſight. *Hinc ille lachryma.* Hence came the off-ſpring of theſe Lamentations: For *Nabuchodonozer* comes, beſiegeth, breaketh vp the Citie, taketh the King, killeth his childrē, putteth out his eyes, bindes him in chaines, and carryeth him to *Babel*, pulles downe the walles, fires *Hieruſalem*, and burns the Temple, deſtroyes the chiefeſt, and leads the reſt captiue into *Babel*, ſome poore people onely reſerued. So *Iudah* was carryed away captiue out of his owne Land. The *Chaldeans* ſlewe their young men in the houſe of the Sanctuary, and ſpared neyther Young-man nor Virgin, the Ancient, nor the Aged: and thoſe that were left aliue, hee carryed into *Babel* to be ſlaues vnto himſelfe, and to his children theſe ſeuenty yeares captiuity in *Babylon*, vnto the dayes of *Cyrus* the *Perſian*, together with the deſolation of *Hieruſalem*, and the Temple, did wring from this Sacred Prophet theſe Mournings, Teares, and Lamentations.

Ierem: 52
2 Kings 25, 21.

2, Kings 25.
2. Chron: 36.
Ier: 52

2, Chron: 36
21, 22.

The Maiſter of Hiſtories reports that *Daniel* and the three Children were left Pledges for *Iehoiachin*.

The

The Septuagints affirme, after *Israel* was brought into captiuity, and *Ierusalem* forsaken vtterly; *Ieremy* sate weeping mournefully ouer *Ierusalem*, sending out from the bottome of his heart deepe sighes, and from his eyes millions of teares, to behold and see such a lamentable change, but more estranged Spectacle. And cryed out saying, *How sits the Cũy, &c?*

A lamentation or lamenting, is a pitifull, mournfull, lamentable complaining of some great destruction and desolation, as was this of *Iudah* and *Ierusalem*.

The East and South Nations, when they had any cause of reioycing, vsed to set it foorth with all kindes of outward tokens of ioy: and when occasion was offered to mourne, they were more excessiue, and by farre did more expresse it in outward gesture, rites, actions, then the Septentrional or northern parts, as appeareth by their solemne and pompous funerals. When all *Iudah* and *Ierusalem* mourned for *Iosiah*. Take vp a lamentation for the Princes of *Iudah*. The Princes shall sit vpon the ground, be amazed, and cloath themselues with astonishment for *Tyrus*. They shall take vp a lamentation, and say, *How art thou destroyed?*

Ezechiel describes their mourning for *Tyrus*, saying, They cry bitterly, cause the voyce to be heard, and cast dust vpon their heads, wallow themselues in ashes, plucke off their haire, gird them with sackcloth, and weepe with sorrow of heart, and bitter mourning, and mourning take vp a lamentation for her: for in that day shall they take vp a parable against you, and lament in a dolefull lamentation, saying, *We be vtterly destroyed.*

To teach euery one to preuent this day while it is to day, to take time while time is offered. When the Arke was absent, all Israel mourned after God; while grace is present, let vs repent, lest wee bee compelled to repent for not repenting. He that will reioyce in the day of gladnesse, must here moane in this night of sadnesse. Hee that

καὶ ἐγένετο μέτα τὸ αἰχμαλωτισθῆναι τὸν Ισραὴλ καὶ Ἱερουσαλὴμ ἐρημωθῆναι, ἐκάθισεν Ιερεμίας κλαίων καὶ ἐθρήνησεν τὸν θρῆνον τοῦτον καὶ εἶπεν, &c.

Septuagint: *Et factum est postquã in captiuitatẽ redactus est Israel, & Ierusalẽ deserta est. Sedit Ier: Propheta flens, & planxit Lamentatione hac super Ierusalem, & amaro animo suspirans & tristans dixit Quomodo, &c. Hier: Lamẽtatio est lugubris querela, voce plenũq; clara expressa, de aliqua magna clade, aut trifti statu.* Illiricus.

2. Chron: 35. 24. 25.
Ezech: 19. 1.
Eze: 26. 16. 17
Eze: 27. 30. 31
Michah: 2. 4.
1. Sam: 7. 2.

that would not weepe, let him learne to weepe.

The 4. thing was the Method, 1. Alphabeticall. 2. Sapphicall. He that neglects the Elements of Learning will hardly attaine to the top of vnderſtanding. Our Prophet followes the order of the Hebrew Alphabet, beginning the firſt verſe with *Aleph*, the ſecond with *Beth*, and ſo forwards to the end.

The Hebrues in their ſongs did follow much, the methode Alphabeticall, as ſome thinke the more to helpe their memory. *Vatablus* ſayth, the Hebrues could giue no certaine reaſon of their verſifying, onely it appeares, it was an ancient and a vulgar cuſtome. But *Ierome* auerres that they were written in Sapphicke verſes, and to this end alleadgeth *Origen* and *Philo*: The Prophet *Dauid* begins and proceedes alphabetically in many of his Pſalms. Others ſuppoſe this order was vſed, not onely to helpe the memory, but alſo to note the worthineſſe of the matter where this alphabet is vſed, as in the 119. Pſalme, an Alphabet to be learned of all the godly, that thereby they may learne where to finde, and place true felicity and beatitude.

Note the care and wiſedome of the holy Ghoſt for mans ſaluation; not onely to make the way moſt plaine for our vnderſtanding; but alſo to make the Scriptures as familiar as the *A.B.C.* for our beſt conſeruing; yea alphabeticall, methodicall, muſicall, for our better memories; ſo deſirous is he to haue all men come to knowledge, repentance, and ſaluation. Note alſo the long continuance of the Iewiſh miſery, to run through the whole Alphabet of calamity. *Hierome* interpreting the two and twentie letters of the Hebrew Alphabet, *Aleph doctrina, Beth domus, &c.* diſtinguiſheth the whole into ſeauen connexions. The firſt connexion includes theſe 4. *Aleph, Beth, Gimel, Daleth*, and ſignifieth, *The doctrine of the Church, which is the houſe of the Highneſt, as only to be found in the holy Scriptures, maugre humaine traditions, and vnwritten verities.*

Si quis velit lætari in die lætitiæ, prius triſtetur in nocte triſtitiæ, ſi nolet plorare, ploret, Beda.

4

The Methode

Si quis Elementa velut minuta contemnat: quando perfectiorum ſententiam aſſequuntur? Baſil. exhor. ad ſtud. ſac. Sermonis.

Apparet vulgatam Carminis rationem fuiſſe.

Pſal. 34. Pſal. 111. Pſal. 112 Pſal. 119.

Hic Pſalmus eſt velut Alphabetum quoddam pijs omnibus diſcendum, vt nouerint vbi ſita ſit fœlicitas & beatitudo, Vatab. ſuper 119. Pſal.

Act. 17. 30.

Hier. in Epiſt. ad Paulu Vrbicu. Comœdio prima. Doctrinam domus eſſe plenitudinem tabularum.

veritie.

The ſecond Connexion conſiſts of *He*, *Vaw*, *Zain*, *Cheth*, ſignifying *this*, *and that life*, which can bee no life without the knowledge of the Scriptures, by whom Chriſt is knowne, who onely is the life of thoſe that doe beleeue.

Connectio 2. Hæc & illa vita. Chriſtus via in exemplo, veritas in promiſſo, vita in præmio. Bernard.

The third Connexion, *Teth* and *Iod*, that is to ſay, a good beginning; and ſignifies, that although wee could know all things that are written, yet we know, interpret, ſee but in part, and as is were through a Looking-glaſſe. But when we ſhall be with Chriſt, and ſhall bee like vnto the Angels, then the doctrine of bookes ſhall ceaſe, and we ſhall behold that good Beginning face to face, euen as he is.

Connectio 3: Bonum principium.

Mat. 22.

The fourth Connexion conſiſteth of *Caph* and *Lamed*; *The hand of Diſcipline, and inſtruction of the heart*: and ſignifies, that in the worke the heart and diſcipline muſt be vnderſtood, becauſe we can doe nothing before wee know what we ought to doe; hand and heart muſt goe together, but Diſcipline muſt be the leader.

Connectio 4. Manus diſciplina ſiue cordis.

The fift Connexion is *Mem*, *Nun*, and *Samech*: from them we haue euerlaſting ſuccours, euen from the Scriptures; helpes and aides without end, leading to eternitie: Who then, were he not Sathans vaſſall, would depriue mans Soule of ſuch bleſſed ayde, happy helpe, eternall ſuccour conducting to ſaluation?

Connectio 5. Ex ipſis ſempiternum adiutorium, ſignificans Ex Scripturis æterna ſubſidia miniſtrari.

The ſixt Connection is *Ain*, *Phe*, *Tſade*, *the fountaine or the eye of the mouth of righteouſneſſe*, and ſignifies according to *Hilary* the doctrine of piety, vnderſtanding, continency, faith and feare.

Connectio 6. Fons ſiue oculus oris Iuſtitiæ. Brixianus.

The ſeauenth Connection is *Coph*, *Reſh*, *Shin*, *Tau*, and ſignifies that by the word read, taught, &c by thoſe ſignes we come vnto the head which is Chriſt, and by him to the Kingdome of Heauen. To the which place the Lord for his mercy bring vs.

Connectio 7. Vocatio Chriſti, duobus ſignis.

Aleph

Aleph, Beth, &c. goeth in order in the Lamentations, to the end of the Alphabet, and ſignifies, firſt the blindneſſe and hardneſſe of their Iewiſh hearts, that would neither ſee, beleeue, nor vnderſtand the precedent puniſhments of their fathers, nor the preſent preaching of the Prophets, nor their own imminent dangers, and balefull miſeries, ſo open, knowne, playne and palpable, as is the Alphabet and A.B.C.

They had line vpon line, and leſſon vpon leſſon, yet as non-proficients, they muſt go backe vnto their Horne-booke. I would we Chriſtians did profite better, who for the moſt part are (like the Iewes) Babes in vnderſtanding, and in practiſe Diuels.

Secondly, it ſhewes the cuſtome of the Hebrew Church in their ſongs both of mirth and mourning to bee Alphabeticall.

The whole Alphabet foure times vſed in order in this booke of Lamentations, makes a perfect *Cube*, and a *Cube* is conſtant euery way. Whereupon *Paſchaſius* writeth, that *Ieremie* lamenting in a foure-fold Alphabet frameth out a moſt lamentfull lamentable Quadrate: as it were placing all things vnder heauen in a foure-fold ſquare.

Quadruplici plangit Ieremias, & luget Alphabeto, quæ omnia conquadrant ſublunaria quaſi bilater collocata in quadro ſolido. Paſchaſius prima gloſſa huius libri.

For be there foure Elements, wherof man conſiſteth, 1. *Fire*, 2. *Ayre*, 3. *Water*, 4. *Earth*? All theſe hee may lament, becauſe the Iew hath too much abuſed them, both in his body and in the creatures. So that the fire muſt burne *Sodome*, the ayre corrupt with peſtilence; the water drowne the old world, and the earth ſwallow *Corath, Dathan and Abiram*.

Pſ. 14. Hoſ. 4. 1. 2.

Bee there foure principall vertues, according to the heathens, *Wiſedome, Temperance, Iuſtice, Fortitude*? Theſe he may lament, for they kept none: *They are all corrupt, they are all out of the way: there is none that vnderſtandeth.* Hoſ. 4. *There is no truth, no mercy, nor knowledge of God in the land: by ſweating and lying, and killing, and ſtealing, and whoring they breake out, and blond toucheth blond.*

Bee

3 Be there foure ages of mans life, *Childhood, Youth, Manage, Old-age?* All these the Prophet may lament, for the Iew hath offended God in all: for they were born in sinne, and the Prophet sayeth, *Remember not the sinnes of my youth, nor my rebellion.* Psal 51. Psal. 25.

4 Bee there foure quarters of the yeare (*Spring, Summer, Autumne, Winter?*) The Prophet may lament them all, for the Iewe hath committed sinne in all. *The iust man sinneth seuen times a day*; and yet there is neyther day nor houre, nor minute of time, but a man shall answer for. Pro 0:24.

5 Be there a day, a weeke, a month, a yeere? All is fit to be lamented for foure sinnes, *Delight, Consent, Worke*, and *Custome*, as vnalterable as the Blackamore or the Leopards spots. *Consuetudo est altera natura.*

6 Or be there 4. Quarters of the world, *East, West, North, South?* a perfect Quadrate, all but foure; yet in euery corner, be it East, West, North, or South, there be perfect sinners: to teach vs perfectly to repent, which is the end of this booke: the bringing of the sinner vnto repentance, by the Prophets zeale, and peoples punishments. His prayers, their paines; his prayers inferre mercy, and their paines assure *Anger, Banishment, Death*, and *Misery*. To forewarne vs that desire not the punishment of the wicked, to labour betimes for the penitence of the godly. *Quorum exitus perhorrestis eorū opera pertimescis.*

The whole Artifice here vsed (γένος ἓν, ἐν δυσὶ μέρεσι καὶ τρισὶ τόποις) is very lamentable, and the Architecture is according, consisting of a double Structure, *Demonstratiue*, and *Deliberatiue*. The first deploreth the downefull of famous persons, countries, monuments; and the second containes prayers and exhortations to build the hearer to true repentance.

Nothing is more miserable then from blessednesse to turne to wretchednesse: as the Iewes from Princes to peasants; *Nihil est tam miserabile quàm ex beato miser. Cicero.*

sants, from Lords to seruants, yea to slaues; which Iewish calamity the Prophet here lamenting, amplifies by many and wonderfull *Hypotypoſies*: so that hee which runnes may reade them, and the blinde may plainely see them.

The whole booke is diuided into fiue parts or chapters; whereof,

1 The first Chapter laments their goodly destroyed ornaments, and their cruell triumphing enemies.

2 The second bewailes the losse of their Kingdom & Religion.

3 The 3. describes the combates, wherewith afflicted people are assaulted, together with their victory.

4 The fourth remoues the causes of perdition by acknowledging and confessing of their sinnes and wickednesse, the beginnings of saluation, together with a Propheticall prediction of their enemies destruction.

5 In the 5. the Prophet prayes and prescribes both the forms of prayer & repentance, *viz. Contrition, Confession, Imploring mercy from aboue.*

Lacrymas eius lego, satisfactionem non lego, Ambr. in Luc.

But for humane satisfaction we may say of theirs, as *Ambroſe* did of *Peters*: We reade of weepings, sighings, sorrowings, contritions, and confessions; but for humane satisfactions, to answere for iniquity, wee reade of none, neither is there any.

All which fiue confine themselues within these two titles of Lamentations and Precations.

1. Lamentations are alphabeticall, noting the wonderment, and as it were humane perfection about or concerning mourning and lamenting, which are finite as the Alphabet hath an end.

2 Precations. Orisons, Prayers, are without Alphabet, beads, or numbers; to note our prayers and thankesgiuings should bee without number, end or alphabet.

Apoc. 14. 1 For the first, *Blessed are they that dye in the Lord, for they*

they rest from their labours. God will wipe all their teares from their eyes: what then auayle our heathenish howlings, Popish prayers for the dead, or our *Irish* moneths minds for those that are departed?

Apoc. 21.4. Esay 25.8. Apoc. 7.17.

2 For the second, continue in prayer, *Pray always, yea pray continually.* It is Christs doctrine, to teach vs alwaies to pray, and not to faint, by the Parable of the Iudge and widdow; for God denyes not to giue to him that asketh, that both commaunds and prickes vs forward for to aske; onely continue, God is not weary, except thou by silence seemest to be weary.

Col. 4.2. Eph. 6.8. 1. Thess. 5.7, 8 Luk. 18.

Quis te redemit, quid te facere voluit, demonstrauit, non vult te cessare a precibus, vult te beneficia meditari, dum petis, vult rogando accipere, quod benignitas desiderat impartiri Chrysostom.

Euery word and worke of a man acceptable vnto God, are reputed prayers vnto the Lord. God will not bee tyed to *Aue Maries, Pater nosters,* or to Beades: much babling, was the Heathens sinne.

Omnia quæ iustus secundum Deum gerit aut dicit, ad orationem sunt reputanda Beda.

The first Chapter containes two and twenty verses, and euery verse a Signe, a Porch, and a House: the signe of the first verse is *Aleph,* in Hebrue, Greeke, and Latine, *A.* and is vsed alphabetically sixe times in this booke: once in the first Chapter, once in the second, three times in the third, and once in the fourth Chapter. All full of admiration and lamentation; as

Chap. 1. *a. How sits the City desolate?*

Chap. 2. *How hath the Lord darkened the Daughter of Sion?*

Chap. 3. verse the 1. *a. I am the man that hath seene affliction:* And verse the 2. *a. He hath led and brought mee into darknesse.*

Verse the 3. *a. Surely hee is turned against me.*

Chapter 4. *a. How is the gold become so dim?*

All are both Lamentations, and encitements to lament.

Aleph Signifies *Mille,* which being sixe times found in the beginning of *Genesis: God created the world, &c.* signifies the world should endure sixe thousand yeares. *Archangelus* finding a double *Aleph* three times in the Scriptures,

Sig. mundum duraturum per 6 mille annorum, Aug. Frenstill. in tract. de ætatibus mundi.

tures; namely, in the first of *Genesis*. *The earth was without forme.* In the 49. of *Gen.* 10. *The Scepter shall not depart from* Iuda, *nor a Lawgiuer vntill Shilo come.* And in the eight of the *Prouerb.* 22. *The Lord hath possessed mee in the beginning of his way*: concludes from the first two *a.* the 2000. yeares that men liued without the Law: from the second two *a.* the 2000. yeares men liued vnder the Law. From the third two *a.* the 2000. yeares that men must liue vnder the Law of the *Messiah*, who was to teach men heauenly things.

Hierome, Remigius and others, interpret *a.* to signifie *Doctrinam, Learning*: Now to true Learning are requisite these sixe principall vertues. 1. Wisedome, 2. Iustice, 3. Patience, 4. Repentance, 5. Temperance, 6. Perseuerance. All kind of Learning or discipline ariseth from some preexistent knowledge.

Hence the Prophet beginnes with *a. Doctrina*; as if he should say; O yee Princes, Magistrates, Priests and people, who in your prosperity reiected the doctrine of saluation: See now in your aduersity your ruine and destruction; for this people would not bee taught, nor ruled by the Prophets, but mocked Gods messengers; wherefore they must bee consumed in their foolishnesse. The whole originall of this manifold misery, was that *Zedechias* was ruled by false Prophets and foolish Ministers.

What is the cause that *Israel* is in the enemies land? saith the Prophet *Baruch*. *Shee hath forsaken the fountaine of wisdome, they hearkned not vnto the voyce of their God, therefore these plagues are come vpon them: wherefore O yee fooles vnderstand wisedome, for it is better then precious stones. A wise heart getteth knowledge, and the eare of the wise seeketh learning.* All things are written for our instruction. Hee that will not learne when hee doubteth, will teach errors in his ignorance.

Aleph, Doctrina. Sibilla saw an immoueable Image, and sixe

1 *Sapientia cognitiua.*
2 *Iustitia distributiua.*
3 *Patientia charitatiua.*
4 *Pœnitentia sanatiua.*
5 *Temperantia regulatiua.*
6 *Perseuerantia perfectiua.*
Isodorus cap. 6 de numero.
Omnis doctrina disciplina fit ex præexistenti cognitione. Aristot. 1. poster.
2. Chro. 36.
Iob. 36.
Ier. 52.
4. Kin. 25.
Tota origo miseriæ tam multiplicis fluit quod Zedechias fuit regulatus per Pseudo-Prophetas & Ministros insipientes.
Bar. 1. 10. 12.
Baruch. 3. 4.
Prou. 8. 5. 11
Prou. 18. 15.
Pro. 15. 4.
Nolentes edisserein dubijs, fiunt errorum Magistri.
Sibyll: Erithræa 4. vision.

ſixe other Images calling on it; the firſt was a Starry Image from heauen, and cryed, *Auſculta, O beare and hearken, thou that hateſt to be reformed.* This is wiſedome ſitting in the gates, and ſaying; *O yee fooles hearken, and vnderſtand.* She was from heauen, ſo is euery good gift, and euery good giuing from the Father of lights: Shee was ſtarry, light, gliſtering, amiable: ſo is the ſoule inſpired, inſtructed, inlightned with diuine learning, approaching towards her firſt creation, the Image of the deitie. Iam. 1. 17.

There bee two ſences that leade to learning, the *Seeing* and the *Hearing*. By theſe come faith; *Faith commeth by hearing, and hearing by the word of God.* Rom. 10.

There is a twofold knowledge of God, and of our ſelues; whereupon one earneſtly praying in the Temple of *Apollo* in *Delphos* to be inſtructed, which was the ſpeedieſt and ſafeſt way to come to happineſſe, was anſwered, γνῶθι σεαυτὸν, *ſc.* by *Knowledge*. *Macrob. Som. Scip.*

Aleph eſt litera trangularis; God ſayth, *I am α and ω.* α in his triangle notes the Trinity of perſons, and ω in his circle the vnity in eſſence. If then thou haſt attained the knowledge of God and of thy ſelfe, thou haſt learned the firſt letter of the Alphabet, *doctrina, learning.*

1 Of God the Father, whoſe power is ineffable.

2 The Sonne, whoſe wiſedome is vnſearchable.

3 The holy Ghoſt whoſe loue is moſt amiable.

To know God the Father a Creator, therefore to ſerue him. The Sonne to bee a Redeemer, and therefore to loue him. The holy Ghoſt to be our iudge, and therefore to feare him.

1 *Quanta frugilitatis.*
2 *Quanta vilitatis.*
3 *Quanta iniquitatis.*
Apoc. 22. 13.
Quanta maieſtatis vt timeas, quanta dignitatis vt adores, quanta bonitatis vt in ſe ſpereres. Bern.

1 To know thy ſelfe, that thy beginning is abominable, being borne in ſinne, and thy inheritance is to be a child of wrath. Pſal. 51. Eph. 2.

2 Secondly, That thy life is damnable, becauſe ſinfull, *Hated of God, and Satans ſlaue.* Pſal. 5. Iohn 8.

3 Thy end lamentable like *Dives* in the Goſpell: for ſuch ſurely is the reward of ſinne. Apprehend know- Luk. 16.

ledge then, leſt the Lord be angry, & ye periſh out of the right way; for *Placentius* affirmeth, that thoſe doe not liue vnder the law of God, who do not continually know God, and recollect themſelues.

Bee wiſe now therefore (O yee Princes) be learned ye that bee Iudges of the earth; ſerue the Lord in feare, and reioyce before him with reuerence: Kiſſe the Sonne leſt he be angry, and ſo yee periſh out of the right way: If his wrath be kindled, yea but a little, bleſſed are all they that put their truſt in him.

Probatur non viuere ſub lege, qui Deum & ſeipſos non recolligunt & recognoſcunt. Continue: Placen. 295.

Diuiſio cap. 1

How ſits the City deſolate? This Chapter conſiſteth of two partes, an explanation, and a conteſtation.

1 In the firſt he propounds and explanes the miſerable eſtate and lamentable condition of the Iewes and *Iudea*, vnto verſ. 12.

2 In the ſecond, hee proteſteth againſt the Enemie: It is a kind of *ἀποστροφὴ*, A complaint with Indignation.

The explanation containes three things, 1. a queſtion, 2. an anſwer, 3. a Prayer.

1 The Queſtion concernes the preſent, and imminent calamities of the Iewes, vnto *v.* 4.

2 The anſwer (*Hypophora, ſubiectio, ἀνθυποφορά*: when a queſtion is demaunded, (*ſubiicimus id quod oportet*;) containeth the Churches acknowledgement of the cauſe of her calamities, namely, to be in her ſins, v. 5 & 8. *Ieruſalem hath grieuouſly ſinned.*

3 The prayer containes the earneſt deſire and requeſt for her deliuerance *v.* 9, & 11. *Hearken O Lord and conſider.*

Scriptura eſt plena myſteriis, Rabanus. Poſt hiſtoria verit atem accipienda ſunt omnia ſpiritualiter Hier. in Pro. Com. in Eſay.

How ſits the City deſolate? The Scriptures are full of myſteries: after the verdict of the Hiſtory, things are to be taken ſpiritually.

There be foure principall ſences in the Scriptures, Litteral,

Litteral, Allegoricall, Tropologicall, and Anagogicall, more high and diuine then the reſt, leading a man vnawares from earthly to heauenly, from ſenſible to intelligible, from temporall to eternall, from low vnto high, from humane to diuine, and from corporall to ſpirituall things.

God ſpeakes three manner of wayes in the Scriptures. Hiſtorically, as in *Geneſis, the Kings, &c.* By reuelation of viſions, as in *Ezechiel* and *Daniel, &c.* and in the ſimplicity, as in the 23. of *Ieremie*, 5.

1 Some ſay the Text will beare a threefold expoſition; firſt, becauſe the Prophet here laments a threefold City. 1. Materiall *Ieruſalem*: 2. Myſticall, the Church: 3. Rationall, Mans ſoule.

2 Becauſe the City was three times taken by *Nabuchodonozer*.

3 Becauſe hee reſpects herein a three-fold time.

1 He bewailes the time paſt, *ſc.* the time of this peoples ſinning.

2 He bewailes the time preſent, *ſc.* the preſent puniſhment.

3 He bewailes the time to come, *ſc.* the times of the Cities lamentable ouerthrow, deſtruction and deſolation by the Romans. (*Paſchaſius.*)

4 From the three-fold ſence of Scripture, 1. Literall, 2. Morall, 3. Allegorical, *Hugo* noteth the three principall parts in building the houſe of G O D in holy Scripture.

Firſt, Hiſtory layeth the foundation. 2. Allegories buildeth vp the walles. 3 Tropologie ſetteth on the roofe.

Hiſtoricall ſenſe is, when the matter acted or done, is deſcribed literally, or according to the letter.

Tropologicall ſenſe is Morall, and entreates of manners to be practiſed, and vices to be extirpated: when we reade in the Scriptures what is done, wee ſee our leſſon, what

Archangelus de Burgo nuuo, in Apologia contra Pet. Gar.
1. *Hebr. ſeſat: ſig: ſenſum literalem.*
2 *Midras ſig: ſenſum allegor:*
3 *Sechel ſig: ſenſ: tropolog.*
4 *Cabala ſig: ſenſ. anagog. quæ eſt omnium ſenſuum ſublimior & diuinior, & ducens ſurſum a terrenis ad cœleſtia, a ſenſibilibus ad intelligibilia, a temporalibus ad aterna &c.*
In ſacra Scriptura Deus loquitur tribus modis, 1 hiſtorice 2. In reuelatione Imaginum. 3. In ſimpliciate veritatis.
Abbas Ioachim. in Apoc.
Tres partes domus Dei in Scriptura. 1, Hiſtoria fundamentum ponit. 2. Allegoria parietes erigit, 3. Tropologia tectum ſupponit. Hugo de ſancto Victore in introduct. ſac. Scrip. Cap. 5.

what wee ought to doe: of τροπος, *conuerſio*, & λογος, *ſermo*; *quaſi ſermo conuerſus ad mores*, A ſpeech conuerted vnto manners.

Allegoricall or figuratiue ſenſe is, when we vnderſtand by that which we ſay is done, that it is ſpoken eyther of Chriſt, or of his Church.

1 The Hiſtory of the Bible intreates of the three workes of God, as they are diſtinguiſhed by three times, 1. Creation; 2. Recreation, or Regeneration; 3. Confirmation.

2 The Allegory intreates of the three deedes of the three times; 1. of thoſe things that came to paſſe before the Law, vnder the Law, and vnder Grace.

In declinatione vitandorum, in executione faciendorum, in ſinuali permanentia vtrorumque. Hug. in 2. Mat.

3 Tropology informes manners in three things: in declining from thoſe things which are to be ſhunned: In practiſing thoſe things we ought to doe: and in perſeuering in the eſchuing of euill, and doing of good.

Pathetica querela.

How doth the City ſit deſolate?) The firſt part of this Chapter is a paſſionate complaint, *per συναθροισμον*, by a heaping vp of the calamities of *Hieruſalem* vnto the 4. verſe

This firſt verſe συναθροισμος, or exclamation brought in by way of admiration, but not by way of dubitation (a *Proſopopeia*, no *Proſopopeia*; for hee did it in his owne perſon, and in the preſent tenſe;) not as a man almoſt, but altogether aſtoniſhed, diſmayed, affrighted at the ſight & ſpectacle of *Iudea* and *Ieruſalems* ruine, ouerthrow, deſtruction, captiuity, deſolation; weepes, mournes, laments, cryes; *How ſits the City deſolate?* as though hee ſhould haue ſayde, O miſerable, lamentable, not ſpeakeable change. O griefe beyond all griefes, vnthought of change; that Kingdome, that City, Lady, Princeſſe, Queene of Cities, peopled, repleniſhed, exceeding populous, rich, very rich, rich aboue other Cities, Kingdomes, Nations. Now to be, to ſit, remaine, ſolitarie, forſaken, deſolate, in care, griefe, miſery; as fatherles,

Eccuis dolor ſicut, &c.

Prince-

Princeleſſe, a Widdow, a ſubduer, commander, tribute-taker, ſubiect, commanded, paying tribute. *O how ſits the City ſolitary?*

Here is the Prophet lamenting *Ieruſalem* in a double type, 1. of a deſolate City, 2. of a wofull widdow, yea, in a fiue-fold amplification.

1 Firſt, from the ſtrange, vnuſuall, wonderful alteration, diſordering, diſplacing of religion, gouernment, City, Temple, people. *Quomodo? How?*

2 From the lamentable, pittifull, doleful ieection, deiection, diſpoſſeſſion, of ſome, of part, of all the people: *Sedet, She ſits, remaines*, &c.

3 From the ſtrange, eſtranged, more then ſtrange *Ieruſalem, Iudea, Iſrael*, choſen, acknowledged, proued, Gods, Gods owne. His name is great in *Iſrael*, his bleſſings great, great in the higheſt, great vnto *Iacob*, his Lambe, his Doue, his Vine, his Oliue, his firſt, his firſt-borne, his firſt beloued; *quondam* peopled, now diſpeopled, ſit alone. *Sola, alone?*

4 From the City, the Metropolis, the Imperiall, the City of Cities, *Ieruſalem. How doth the City remaine ſolitary that was full of people?*

5 From her pouerty and impotency, ſometimes full of wealth, of riches, of people, but now, *How ſits ſhee alone*; fulneſſe in *præterito*, not ful in *præſenti*, neither ful of goods nor people. All are carried into *Babylon*. To be full now (except of ſorrow) is but an *Irony*.

How doth the City remaine ſolitarie that was full of people? Shee is a Widdow, ſhe that was great among the Nations, and Princeſſe among the Prouinces, is become tributary.

This verſe conſiſts of two parts, 1. an Admiration. 2. an Amplification.

1 An admiration at the change of the City, in the word *Eccah*. *Quomodo? How?* 2. *Eccah* is diuerſly taken in Scriptures. 1. Firſt, ſometimes it ſeeketh *de modo*. Sometimes it ſeeketh not *de modo*, as *Exod.* 8. *How ſhall Pharao heare me?* (that is) he will not heare mee. *Mat.* 7. 4. How ſayeſt thou

thou to thy brother, *Suffer me to cast out the moate that is in thine eye? &c.* (that is) thou canst not rightly and honestly request it of him, when thou hast not as yet amended thy selfe.

But the Prophets *How?* heere *Quærit*, and that after a double sort. First *Admirantis*, 2. *Lamentantis*, of an Admirer, and Lamenter.

Admirantis, Lamentantis.

1 It admires the sudden and wonderfull change of the City, *How?* And it is thus vyled; *How is the faithfull City become an Harlot?*

Esay 1,

2 It laments, deplores, bewayles the pittifull estate thereof; *How sits?* &c. An admirable πάθος a *Suabus Lucas Lamentos*; an affection mouing body and soule to sigh, to sob, to weepe, to admire, to cry, to exclaime, *How?* &c. And may haue a reference to the words of *Ieremiah*; *I will make this City desolate, and an hissing, so that every one that passeth thereby, shall be astonished and hisse, because of the plagues thereof.* And in this astonishment, with a sorrowfull heart, he cryes, *How?*

Ier. 19, 8.

How?) This word is of two sorts, distinguished according to the persons that vse the word; the faithfull, and vnfaithfull partie.

Quomodo est aliquando orantis & Dei iudicia cum admiratione intuentis reuerentia.

The faithfull man cryes, *How?* But it is a (How?) mixed with patience and prayer, reuerently beholding, and withall patiently admiring the iudgements of the Lord.

Aliquando etiam indignantis impatientia.

The vnfaithfull man cryes, *How?* But it is an angry *How*, a chuffing, fuming, impatient *How?* As *How am I plagued, tormented, vexed, &c.*

Such was the Prophet *Ieremies* How? not crying How, as one ignorant of the causes of their calamities; for hee confesseth them to be their sinnes v. 8. *Ierusalem hath grieuously sinned, therefore she is in derision.*

Nor How, as murmuring at Gods punishments; for he saythe *the Lord is righteous*, ver. 18. But to shew, that he is greatly and truely affected with the miseries and af-

afflictions of the Iewes; and to teach, moue, stirre vp the Iewes to the consideration of the grieuousnes and greatnes of Gods iudgements.

1 *Vse*) To teach vs not onely to pitty and compassionate our brethren, bound thereunto by 2 2. band, 1. of Nature, 2. of Members: but also to bring them to a sense of their sinnes, and to a true consideration of Gods iudgements.

Ieremies Lamentations are documents and instructions of repentance, v 9. *Her filthinesse is in her skirts, shee remembred not her last end, therefore is she come downe wonderfully*: noting the force of Gods anger. v. 18. *My virgins and my yong men are gone into captiuitie.* *A fire shall deuoure before him, and a mighty tempest shall bee round about him: vpon the wicked hee shall raine fire and brimstone: Therefore serue the Lord in feare, and reioyce before him with reuerence.* Psal. 50. 3. Psal. 11. 6. Psal. 2. 11.

The second thing is the amplification (manifold to a cunning and ready Rhetoritian) consisting principally of three heads.

1 Of an vniuersall desolation, *Sola sedet, She sits alone.*

2 Of the Emperial seate, *Ciuitas xar' ἐξοχὴν*, the City.

3 Of her widowhood; She is a widow, yea a widow left in misery and distresse.

1 First, her vniuersall desolation, *Sola*, Shee sits or remaines solitary, *Iascabh Badadh: To sit, Iasab* signifies also to dwell, to remaine, *κατοικεῖν sedere*, of *κάθημαι, sedeo.* Luke 24. 49. *Vsitè δὲ καθίσατε.* But sit (that is) *Tarry yee in the City of Ierusalem, vntil yee bee endued with power from aboue.*

To sit or remain is taken two-fold, sometimes in good, sometimes in bad part.

In good part: *Soe the people shall dwell by themselues,* Numb. 23. 9. *Iudah and Israel dwelt without feare, euery man vnder his vine.* Both places, from *Iasab, To sit.* 1 King. 4. 25.

In

In ill part, *Hee ſitteth alone, and keepeth ſilence.*) And here, *How ſits the City ſolitarie?* And thus it notes miſery, carefulneſſe, calamity.

Lament. 3. 28
Iam. 1. 1.

How ſits?) To ſit is put ſomtime of a continuing ſtay: And it was no ſhort time, they ſate in this ſolitude from *Nabuchodonozer* to *Cyrus*, euen 70. yeares; they were ſo ſubiected and oppreſſed, as they were not able for to ariſe.

Sedere ponitur pro mora diutina. Ioſeph. de ant. 10. cap. 9.

How ſits?) If you compare times paſt to times preſent: her preſent miſeries to her former felicity: Tell vs *How ſoee ſits?*

Loe thus ſhee ſits, whilome noble, now ignoble; free, now captiue; then elected, now deſpected; whilome renowmed, now confounded; then in ioy, now in ſorrow: Euen now ſate *Salomon* Prince of *Ieruſalem* on his golde throne; now ſits *Zedechiah* King of *Iudea* with his eyes out, priſoner in *Babylon*.

1 Reg 10.
2 King. 23.

Thus ſhe ſits like *Sampſon* in the dunghill of deformity, like *Iob* on the dunghill of aduerſity, like *Lazarus* at the gates of cruelty, like *Lazarus* in the waters of affliction, like *Ioſeph* in the priſon of extremity, and like *Ouid* in his mournfull baniſhment and exilement.

Thus ſhe ſits captiuated, impotent, vnfirme, vnfortunate, tranſlated.

Captiuated by the enemy, vnable to reſiſt, too weake to pretend, much leſſe to expect deliuerance, then much more vnfit to recouer their country: carried into *Babylon*, the land of confuſion, for ſo it was to them: *Babel* was at the beginning, & *Babylon* at the ending, no friend to Chriſt, nor Chriſtianity.

1 To ſit, to abide, to continue, to remaine alone, void of ayde, deſtitute of ſuccour, is a double miſery. How much more to bee thus, and bee captiues in a ſtrange land?

1 Sits, but ſits alone: It was not ſo from the beginning; for God created the male and the female, *apoſ-*

ἐγὼ θελω; as he knew, ſo he ſpake, as he ſpake, ſo he performed. It was not good (טוֹב לֹא: *Lo tobh*) for man to bee alone; no, not for *Adam*; for he muſt haue an helper. An other, a mother, an *Eue*, a γυνη, *iſha*, *viriſſa*, *virago*, a *mulier*, a woman, albeit it coſt him a rib. *Gen.* 2. 21. Gen. 2, 15,

1 Was it not good then in *Eden*, in Paradiſe, in pleaſure, in the place of pleaſures, for man, for *Adam*, innocent *Adam*, ſinneleſſe, yea ſinne-thoughtleſſe *Adam*, to be alone? And is it not bad now for an *Eue* to bee without her *Adam*, a ribbe without the body, a body without the head: in earth, curſed earth, ſinnefull among Sinners; a widdow, a forſaken widdow, forlorne, comfortleſſe, to bee alone, to bee in captiuity, to bee in *Babylon*? Gen. 3. 17.

2 It was not good for *Moſes* Gods meſſenger to bee alone: *Aaron* muſt bee his ſecond. *Exod.* 4. Exod. 4.

3 Nor for Chriſts Ambaſſadors, his Diſciples, but by two and two, *Luk.* 10. 1. It is a curſe to bee alone, for two are better then one. Luk. 10. Eccleſ. 4. 10. Eccleſ. 4, 9.

4 From the ſea obſeruation wee may gather that if the Starre *Caſtor* bee alone without *Pollux*, it preſageth euill to the Mariner: but *Geminæ* are *ſalutares*, Meſſengers of happy voyage, and being both together, foretell a ioyfull paſſage. *Proſperi curſus pranuntij.*

5 We may gather from Chriſts inſtruction, it is not good to be alone; for when the Diuell was caſt out of the man, and he careleſſe to ſet his watch; other Diuels perceyuing that he was alone, and no guard, watch nor ward to keepe his his houſe, ſeuen more diuels enter, and take poſſeſſion.

If to bee alone bee to bee ſo miſerable: what is it to bee alone, and in captiuity? more vnable for *Ieruſalem*, to eiect, reiect *Nabuchodonozar* and the Babylonians, then for the man alone to caſt out Diuels, were they a Legion: for here are neyther *Sampſon*, nor *Ioſua*, neyther *Dauid*, nor the Worthies; young and old are all in Captiuity. *Amplifie.*

Captiui-

Captiuity: nothing is worſe then wandring; but to wander captiue in the enemies land, is more worſe then worſt. If *Iacobs* daies were few and euil, becauſe a wanderer, yet no captiue: what are *Zedechias*, a wanderer, childleſſe, captiue in *Babylon*? yea, what may this people ſay, whilome elected, now reiected; then maſters, now ſeruants, wandring from bleſſednelſe to wretchednelſe, from freedome to ſeruitude, from liberty to captiuity: from a known land to an vnknowne, from milke and honey to gall and vinger, from *Canaan* to *Babylon*?

Gen. 47.

Can there bee a greater miſery then to loſe a mans Country, wander as a begger, and begging to be afraide? The Parent old, the child not able to helpe it ſelfe: All full of ſorrow, comfortleſſe, in woe and miſery. Surely their calamity is ſo great, as God himſelfe ſeemes not to haue reſpect vnto them.

Patria amiſſa laribuſq. vagari
Mendicum, & timida voce rogare cibos,
Cum natis errare ſuis, & coniuge mœſta,
Et cum matre pia ſcumque parente ſene.
Tirteus.
Non exul cura dicitur eſſe Deo.
2. Chr. 33: 11.
2. King. 25.

Conſider *Manaſſes* thruſt from his throne, diſrobed of his ornaments, put into fetters, bound in ſtrong chains, and carryed to *Babel*.

Zedechia had his ſonnes ſlaine before his face, his eyes put out, and debarred light, himſelfe fettered, bound in chaines, and led to *Babylon*.

Samij captiuos Athenienſes noctuæ figura inuſta ſignabant.

The Samians branded their captiues with the figure of an Owle, as people aſhamed of the light.

Herodotus li. 1.

© *Hippo* a Greeke woman, being taken with Pirates, threw her ſelfe into the ſea, chooſing rather to die, then to be at her enemies command.

Lucretia will kill her ſelfe before ſhe will liue in ignominie.

1 Sam. 31.

Spargapiſes thought it better to bee his owne murderer then to dwell in the enemies land.

καλὰ συν αυτῇ τολλ' ἐφιλκύσατο θυγὴ.

So *Plutarke* reports of *Nicias* and *Demoſthenes* taken by the Syracuſans, and throwne into priſon. *Saul* will periſh by his owne ſword rather then to bee taken by his enemies. For flight, baniſhment, captiuity, bring thouſands

fands of euils with them.

Consider *Adonibezech* who had the thumbes of his hands, and of his feet cut off, as hee had done to seuentie Kings before, that gathered bread vnder his table. Iudg. 1. 6, 7.

Baiazeth taken by *Tamberlaine*, Gally-slaue. The Israelites in *Egypt*. This people in *Babylon*, *O how fits*, &c.

To teach vs by their solitarines to auoyde carelesnes, and by their temporall captiuity to take heed of eternall slauery. Vse.

Vnsauoury then is the commaundement of the Papist, who at this day compels one *Iohn Gould Fitz Richard*, by the commaund of his ghostly Father to liue an Hermit three miles from *Corcke*, because he serued in the Low Countries against the Arch-duke.

2 The Seate, the Seate imperiall, the City *ha Gnir*, ἡ πόλις, *Ciuitas quasi ciuium vnitas*; A City is a perfect community, being sufficient of it selfe to liue well: or it is a company of diuers men, liuing, & dwelling together vnder certaine lawes, of themselues sufficient to liue conueniently. *Arist.* 1. *Polit.* *Illyricus.*

Aristotle sayth, a City is a liuing creature; for a perfect liuing creature is compounded of certaine proportioned parts, mutually communicating their offices and labours one vnto another, and all vnto the whole: Such is a City, and such was *Ierusalem*. 1. *Polit.* 2.

As health to a liuing Creature, so is tranquility vnto the City.

Physitians describe sanity to be the good disposition of euery liuing creature, whereby euery part may operate his office perfectly according to his owne nature. So is tranquility the good disposition of the City or Kingdome, whereby euery part thereof can perfectly performe his office according to reason, and his duties: And such was *Ierusalem*.

Aristotle makes sixe parts of a Citie. 1. *Agriculture*, 2. 7. *Pol.* 6.

Artifice,

Artifice, or belonging to working, 3. Military, or belonging to warre, 4. Pecuniarie, or belonging to money, 5. Prieſthood. 6. A iudgement, or a councell. All theſe had *Ieruſalem*.

Non eſt ciuitas quæ nõ habet regem ad imperãdum, pontificem ad informandũ, Fulg.

Fulgentius ſayth, It is not a City, that hath not a King to reforme, and Prieſt to informe: both theſe had *Ieruſalem*.

7 ſunt conditiones ad ciuitatẽ requiſitæ. Egid. de regimine princ.

Egidius ſayth, there are ſeuen conditions requiſite to a City.

Ædificia ad hoſpitandum.

Building for hoſpitality, and for the Inhabitants vtility, excluding diſcord, wrath, anger; for Citizens are brethren, and members of one body, now members are all in loue, & brethren muſt be in vnity: a houſe diuided within it ſelfe cannot endure: of *Adam* came all, who though he was created one alone, yet God the Creator left him not alone.

Factus eſt vnus, ſed non eſt relictus ſolus. Aug. de Ciuit. 12. c. 22.

2 Men to inhabite and dwell together, becauſe a man is *Animal politicum*, ciuill, ſociable, baniſhing Athenian *Tymons*, *Μισανθρωπους*. Men-haters. Enuy gnawing men, as the dog the bone, muſt be packing, and depart.

Homines ad inhabitandum.

Enuy was the ſinne of Satan, *Sap. 2.* of *Corah* and his complices, of *Cain*, of *Ioſephs* brethren, of the high Prieſt, &c.

Sap. 2. Numb. 16,

Rex ad regendũ

3 There muſt be a King to gouerne, and iudge the people; for which we muſt ſupplicate, pray, giue thanks. The King is next vnto God in his owne dominions.

1 Tim. 2. 2,

Templum lege diuina prohibitum ædificari quo ad regem haberent. Moſ: lb. 3. Cap. 47. perplexorum.

The King is the Image of the diuine Nature, and the very ſoule of the City. *Moſes Egyptius* writeth, that they had no Temple builded, being prohibited by the law of God, while they had a King. Condemning the impudent inſolency of this age, that yet follow them in the Goſpell that ſayde vnto Chriſt the King, *We will not haue this man to reigne ouer vs.* We will haue none of his lawes, nor knowledge of his wayes.

2 Tim. 3. 1. 2. 3. 4

Selfe-louers, proud, diſobedient, vnthankefull, vnholy, without naturall affection, truce-breakers, falſe accuſers,

sers, despisers of the good, traytors, heady, high minded, louers of pleasures more then louers of God.

4 A law to rule, and a rule for subiects: whether ouer all as the law of God, or ouer some as the commaundement of man: The first, both the outward and inward man, ouer-ruling the very concupiscence in Gods chosen, sanctified vessels; otherwise *Paul* had not knowne concupiscence to haue been sinne, but by the Law.

Lex ad regulandum.

Act. 9. Rom. 7.

The second commaunding some, as the law of Princes; a rule to teach, instruct, his subiects reguler, subiect to his dominions; and a rule compelling and commanding those that are irregular and vnsubiected, Gods law not countermaunding; for euery seruant must thinke his Master worthy of all honour. *Cæsars* subiect must giue vnto *Cæsar* what is due, and the Centurions seruant runne, when his Master bids.

1 Tim. 6. 1. Mat. 22.

Kings must be prayed for, that their subiects may liue in peace. The Law is a mute Magistrate; and the Magistrate a speaking law, and the Rule can doe nothing without the Carpenter; no more can the Law without a Gouernour.

1 Tim. 2. 1, 2. *Lex est mutus magistratus, Rex est lex loquens, vt Norma nihil possit sine artifice: Ita lex sine Rege. Cases Pol.*

The Law is the Rule whereby the City is directed, but the King the soule, whereby it is preserued.

A man without Law, is as an vntamed horse without a bridle, a very wild beast.

5 Riches to communicate one to another. At the gate of *Dives*, the dogs, but not *Lazarus* might getre a crumme. And away with that selfe-prouider, bigge Barn-builder, yea with all foolish couetousnesse: gathering vp all things, heaping vp all things, communicating nothing. *Abram, Lot, Rebeccha, Iethro, Rahab, Iob*: all true godly men, are full of hospitality, according to Christs example, and instruction.

Diuitiæ ad inuicem communicandum. Luk. 16. Luk. 12. *Omnia appetens, colligens, non communicans.*

Power, strength, courage, fortitude offensiue, defensiue to defend his owne, and repell his enemies, as had *Abraham, Iosua, Gedeon, Iepthe, Samson.*

Potentia ad defendendum.

Tully defines Fortitude to bee an aduiſed vndertaking of dangerous enterpriſes, and valiant toleration of difficulteſt labours.

7 Wiſedome, to gouerne, guide, direct, ſet in order all things.

Not onely valour, but valour muſt bee ioyned with wiſdome, one proiecting, the other effecting. *Ioram* had a kind of wiſedome, for he had his Watchmen: but hee had not fortitude: for he turned his backe; *Holiſernes* had power, but he had no wiſedome, for he drinkes drunke, and a woman makes him ſhorter by the head: *Iethro* was wiſe, and giues wiſe counſell for gouernment. *Ioſhua* was wiſe, when he tooke *Hay*. So was *Gibeons*, ſo was *Gedeon*. This wiſedome was *Salomons* prayer, ſaying: *Giue vnto thy ſeruant an vnderſtanding heart to iudge thy people, that I may diſcerne betweene good and bad: for who is able to iudge this thy mighty people?*

Fortitudo eſt conſiderata periculorum ſuſceptio & laboris perpeſſio. Cic. Reth. 2. Sapientia ad omnia coordinandum. 2. Reg. 9.

Exod. 18. Ioſhua. 8. Ioſh 9. Iudg. 3. 1. King. 3. 9

Ieruſalem had all theſe: for firſt it had edifices, and ſtately buildings, for Princes, for Kings, for *Dauid*, for *Salomon*, for Prieſts, for the High-Prieſts, for Senators, for Iudges, for Magiſtrates, for the Gentry, for the people.

Quaſi mons in medio montium ſituata, Rabbi Solomon. Pſal. 87.

Adricomius reckons out of the Bible, and other Authors 270. famous places in this City; ſo as it was the miracle of all the Cities in the world

Populus Iudeorum vltra omnes ciuitates, vniuerſa terræ mirabiliter multiplicatur, & plena erat ciuitas populis & linguis aliegenis. Aug. Con. non. & ne. Teſt. Act. 2. Ioſephus cont. App. l. 1. Strabo Geograp. l. 16.

A City, a triple City, compaſſed with a three-fold wall, ſituated like a mountaine, and enuironed with many mountaines. Oh glorious things are ſpoken of thee, *thou City of God!*

It had ſtore of Inhabitants, witneſſe Saint *Auſten*. The people of the Iewes was wonderfully multiplied beyond all other Cities of the vniuerſall world. In ſo much as the City abounded with ſtrangers of different languages, *for there were men dwelling at Ieruſalem from all nations vnder heauen.*

In the ditch that compaſſed the City, digged out of

stone, about one hundred and fifty thousand men did still continue and abide.

3 It had Kings, Senators, Magistrates, to rule, and iudge them; for there sate *Salomon* King and Iudge, that exceeded all the Kings of the earth in riches and wisedome, The Queene of *Sheba* came to see him; yea, all the world sought to doe the same. *Hierusalem* had from *David* to *Zedechiah*, euen 24. Kings vpon their thrones established. 1. King. 10, 23. 1 King. 10. *Magister sentent.*

Iosephus and *Hierome* agree, that from the time of *Moses* till Christ the Messias, they neuer wanted a guide, either Iudge or King. *Ioseph. antiq. Hier. in Com.*

It was *Iacobs* prophesie, *That the Scepter should not depart from* Iudah, *nor a Law-giuer from between his feete, till* Shilo *come.* Gen. 49, 10,

There was a gate which was called *Porta iudicialis*, or *iudiciaria*, because here the Elders had wont to sit in iudgment, and execution was done out of this gate; through which gate Christ was led to be crucified. The Elders of the City sit at the gate, & Christ suffered without the gate. *Lyra in Nehe. 3.* Deut. 22. 15, Heb. 13, 12.

Moses chuseth Iudges; which practise was continued in *Hierusalem*: for they had their *Gasith*, their Court in the inward City, weere sate 70. common Iudges, which the Iewes called *Sanhedrim*, the Greekes *Synedrion*, the Councell of the Elders. God commands *Moses* to chuse out 70. Elders to helpe him in the gouernment. To this Court were the Apostles brought, as some thinke. Exod. 18, *Ioseph. l. 6. de bell.* *Hier. tom. 3. Epist. 25. ad Fabiolam.* Num. 11, 16. Acts 4. 5.

4. It had the Law to direct it, yea Gods Law, himselfe the Law-giuer: And what nation is so great, that hath lawes and ordinances so righteous; yea, that haue their god come so neare vnto them? Deut. 4. 5. Deut. 4. 7. 8.

Here were *Moses*, and here the Prophets to foretel thē, Priests to teach and instruct them. Angels to visite and defend them, miracles to forewarne and forearme them: Here only was the Temple, the Priesthood, the sacrifice: Here was the Law brighter then the Sunne, and sweeter

then the honey; A perfect lavv converting the ſoule, and a ſure lavv, giuing vviſedome vnto the ſimple: A right lavv reioycing the heart, and pure, giuing light vnto the eyes, more to be deſired then gold, yea then fine gold.

Pſal. 19, 7, 8, 10.

From *Salomon* to *Zedechiah*, here vvere 15. high Prieſts by ſucceſſion, beginning vvith *Zadock*, and ending vvith *Seraja*, who was carried to *Babylon*.

2. King. 25.

5 It had riches to trafficke, commerce, commute, communicate. Hither came the ſhips of *Hiram*, And the King gaue ſiluer in *Hieruſalem*, as plenteous as ſtones; yea ſiluer was of no price in *Hieruſalem*, in the dayes of *Salomon*.

6 It had power, might, valour, courage, fortitude to defend it. Here was *Sampſon* that could breake a corde 7. times double; and kill a thouſand with the iaw-bone of an Aſſe. Here was *Saul* that could kil his 1000. and *Dauid* his 10000. Here was *Ionathan*, that neuer turned backe in the day of battell. Here were the Worthies, and the mighty men, that would venture through an Hoaſt of enemies.

7 It had wiſedome to ſet all thinges in their perfect order; for here was *Salomon* vnto whom God gaue wiſdome and vnderſtanding exceeding much, euen as the ſand of the Sea ſhore, and hee excelled all the Eaſt, and all the wiſedome of the Eaſt; ſo that they all deſired to ſee *Salomon*, and to heare his wiſdome.

1 King. 4.

Thus God choſe one Vine of all trees; the Lilly of al flowers; the Doue of all fowles, the ſheepe of all beaſts, the Iewes of all people, and *Ieruſalem* of all Cities, for hee loued the gates of *Syon* more then all the habitations of *Iacob*.

Pſal. 87.

Thus ſhe flouriſhed from the building of the Temple, to the deſtruction of the ſame, 400. yeares, 6. moneths, 10. dayes, as ſome affirme; flouriſhed as others, 470. yeares, like an earthly Paradiſe.

Velut terrenus Paradiſus. Ioſephus. Antiq. 8. & Adricomius.

But now neyther houſe to lodge the men, nor men to inha-

inhabite the houſes; no King to iudge by law, nor law or Prieſt to direct the King; no riches to communicate or diſtribute, no power to defend or offend, nor wiſdome to diſpoſe, or ſet in order.

Then bleſſed, now curſed; then merry, now ſad; then famous, now infamous; then rich, now poore; then liuely, now dying.

Then famous for wiſedome, now for folly; then full of people, now of thiſtles and bryers; then full of fayre buildings, now of fireſticks and aſhes; then had in admiration, now in deriſion; then all fayre, amiable, and glorious; now all foule, filthie, and inglorious.

Happy are they who take vvarning by their neighbors miſery. Let other Cities be vvarned by this, and remember the Inſcription vvritten on *Senacharibs* Tombe: for ſo ſpeakes this City to other Cities; *Looke vpon me, and learne to be godly.*

Collect: 1. *Fœlix quem faciunt aliena pericula cautum.* ὄυς ἀλλα ἁμαρτὼν ἐυσεβὴς ἐσω.

Since earthly *Ieruſalem* vvas mutable, let vs labour to attaine that heauenly *Ieruſalem* which is for euer.

Collect. 2. Pro: 18. 3. *Peccator cum in profundum peccatorum peruenerit, contemnit.*

We reade of foure famous Cities in the old Teſtament, *Babylon, Iericho, Ieruſalem* and *Sion.*

Babylon ſignifieth confuſion, and her inhabitants are a confuſion of ſinnes: her walles are oſtentation; when the wicked commeth to ripeneſſe, then commeth contempt. Her bulwarkes deſpayre; *Cain* that hated to bee reformed, cryeth out, His ſinnes are greater then can bee forgiuen; *Iudas*, whom Chriſt teacheth, hangs himſelfe in his deſpayre, for a wounded conſcience who can beare it?

Gen. 4. v. 6. & 7. v. 13. Mat. 27. Pro: 18. 14.

Iericho ſignifieth a Moone for her mutability: for a foole is changeable as the moone, and there is no ſuch foole as the ſinner; and ſuch are the Citizens of *Iericho*, and ſuch is the variety of earthly things, whoſe walles are worldly proſperitie. *Babylon* ſayth, I ſhall be a Lady for euer, and ſhall not ſit as a widdow? But theſe two

Pſal. 14. 1.

Eſa: 47, 7, 8, 9

things ſhall come on thee in one day, widdowhood and loſſe of children. Her propugnacle ſecurity, like the men of *Laiſh*, or the fooliſh virgins in the Goſpell.

Iudg. 18. 27. Mat. 25.

3 *Ieruſalem*, i. a viſion of peace, becauſe peace and concord dwell there together. The inhabitants of this City are vertues, euen the fruites of the Spirit, as Loue, Ioy, Peace, Gentleneſſe, Goodneſſe, Meekeneſſe, Temperance: Her wals are patience, her fortreſſe wiſdome and circumſpection: patience keepes and conſerues poſſeſſion: Sapience caſts her eyes for prouidence farre about.

Viſio pacis. Fort. temp. magn. magna. ſequitur ſimul & mod. Hæ ſequitur, manſ. aff. vr. pru. com. iuſt. & amici.

4 *Sion ſig.* An high hill or Watch-tower, whereon things are eſpyed a farre off, and euery where her citizens are viſions of ſupernaturall beatitudes: her walles the loue of Chriſt, her ſtrong hold the deſire of him, & longing after him. I deſire to be diſſolued to be with Chriſt: and then neyther death nor life, principalities, Angels, powers, nor any creature ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.

Gal. 5. 22, 23. *Prudentia, quaſi prouidentia. Speculatio, ſpeculum.* Rom. 8. 38.

Syon was an hill of *Ieruſalem*, otherwiſe called the hill of the Lord: The holy mountaine, on the toppe whereof was placed a Tower, which was called the City of *Dauid*.

2. Sam. 5. 7.

If then we would attaine and reſt vpon this holie hill, wee muſt auoide *Babylon* and *Iericho*, obſtinate ſinning and ſinneſull ſecurity: and labour by the fruites of the Spirit to be a Citizen of *Ieruſalem*; the City of God; then ſhalt thou be incorporated in *Sion*, and dwell in the tabernacle of the Lord.

Pſal. 15.

From her weakeneſſe and pouerty; a widdow, a ſolitary widdow, a tributary widdow: *She is as a widdow; She that was great among the Nations, and Princeſſe among the Prouinces, is become tributary.*

3. Ampli. Lam. 1. 1

A widdow,) a word vſed in the Scriptures, to ſignifie calamity, miſery, and the parties ſo diſtreſſed. Hence God is ſayde to be a defender of the widdowes, fatherleſſe, ſtran-

strangers, intimating such as are in misery and distresse; as, They leade away the asse of the fatherlesse, and take the widdowes oxe to pledge. If I haue caused the eye of the widdow to fayle, *&c. deferred her petition.* These two things shall come on thee in one day, losse of children and widdowhood. *&c.* Thou shalt lose both thy Prouinces, and thy King, speaking of *Babylon*, as *Ierusalem* had done here, being now a widdow, i. without King, Prince, Prouince, people. Iob. 24. 3. Iob. 31. 16. Esa. 47. 9.

Almanath, a Widdow, *sc.* silent, still, mourning, of *Alam*, *silere*: not as our Irish widdowes doe, Houle, mourne, cry, make a noyse like a kennell of hounds. But *Vidua*, a silent, quiet, still, viduated City: where sighes and sorrowings are not vocally expressed, there oftentimes the soule is most distressed.

Viduitas, widdowshippe, widdowhood, a wanting of that that is comfortable, necessary: χηρα, a woman without a man: *sola, deserta*, χηρεια widdowhood.

Viduitas is not heere vnfitly compared to this Citie; for here shee sate without Prince, Prouince, people, gouernement; a *quondam City*, a titulary City. Now as a woman without a husband.

The common Prouerbe is, (vnto the good wife when the husband is absent) You are come to a widows house, to one without a guide, a head, a helpe, a widdow) *quasi* voide of you, my head, my guide, my feet, my husband, a widdow, voide of two; *viduatus* without, or voide of vs.

Now how shall we know the want, losse, distresse of a widdow, except we vnderstand the benefite of an husband? Wofull experience taught this City by depriuation more then fruition; like many bad Housewiues, that say too late; O that my husband were aliue. And what is that? A husband is an helper, a hope, a head, a loue in life; euen such a one as the Church wants, when shee is without Christ: *Husbands, loue your wiues euen as Christ the Church:* *Carendo plus quam fruendo. Cic.* Eph. 5. 25.

Church: Oh poore Church where Christ is wanting: Poore widdow where the husband lacketh, wanteth, is not? What wants the Church in Christs absence?

Q. A.

1. She wants bread, *Ioh.6.35.* A good Shepheard. 2. *The good shepheard will lay downe his life for the sheepe.* 3. Not a payre of Spectacles, but the light; *I am the light of the World, hee that followeth mee shall haue the light of life.*

Iohn 10.11.3 Ioh.8,12.

4. A Master: Christ teacheth, and will send thee a Comforter to teach: He is the Doctor of his Church, she must heare his voyce. 5. A doore, *I am the doore, by mee if any man enter, he shall be saued.*

Ioh.14,26, Ioh.10.9.

6 A Doore-keeper, or a Porter: *My welbeloued is mine, and I am his; my desire is vnto him, and his is vnto mee; therefore stay me with flagons, and comfort mee with Apples, for I am sicke of loue.* Her husband onely must let her in; for if hee openeth, none can shut; and if he shutteth, none can open. I dispute not the Popes power, it is too trite, and thred-worne.

Cant.2.6, Apoc.3, 7.

7. A King, a King borne, *Hosanna in the Highest*, whom insensible things acknowledged, and strangers sought after: The Starre and the Wise-men, &c.

Ioh.18.37. *Ab insensibilibus agnoscitur, A longinquis quæritur.* August.

8 The way, the truth, and the life. *No man commeth to the Father but by mee*: Though *Andradius* thinks Philosophers may be saued without him.

Iohn 14.

9 He will dye for her, *My life I lay downe for her.*

Iohn 10.15.

Had *Ierusalem* had such an husband? who could blame her being solitary, to be sorrowfull? But shee wants such an one, for he will not leaue his comfortlesse, but will send a Comforter. *Verily, I will not leaue you, I will come vnto you.*

Ioh.14.17.18.

Contra Iouinian

Hierome reports of 3. widdowes in *Rome*, that would neuer marry: The first was *Marcia Catonis*, who would not marry, because no body would marry her for her self, but for her goods: Shee was rich but not fayre. *Hierusalem* who was neyther rich nor beautifull, a poore, deformed

med, scorned widdow; Shee is in derision; *A scorne and derision to all that were round about her.* Lam. 1. 8. Psal. 79. 4.

2 *Valeria*, for her first husband was liuing in her dayly remembrance, and should bee alwayes during life.

So might *Hierusalem* say, and mourne to remember *Dauid, Salomon, Iosiah, Ezechiah.*

3 *Anna*, young and rich (so was not now *Hierusalem*) for shee had a husband before; if she should take another, he would bee eyther good or bad. If good, shee should bee euer in feare to lose him; if bad, she should be sorry at her mishap, after a good to find a bad.

Then what should *Hierusalem* doe but sigh, to burie *Dauid dilectum, & Solomon pacificum*, and to be bound at command, yea to be bound tributary to *Nabuchodonozer? planctus, gemitus, She is as a widdow*) *Coniugium* of *iugum*, a yoake. Hence σύνζυγοι, yoake-fellows: two are better then one, two may conquer, two may draw apace, but *Hierusalem* wants a fellow, as doth a widdow. γαμου παρα το διδυμησαι αλληλοις τας συζυγας. Eccl. 4

Marriage, *quasi* merry-age, but shee may hang vp her Harpes by the waters of *Babylon*, and weepe when shee remembers Sinne and Sion.

Matrimonium of *mater*, *Heuah* of *hauah*, liuing, the mother of all the liuing; but *Hierusalem* hath lost her children, and is a widdow; yet by children is, first Gods religion propagated and preserued. 2. GODS Church continued, & increased. 3. The common wealth maintained and repleniſhed. 4. Gods elect finiſhed, and heauen multiplied. 5. Parents immortalized, and names maintained.

Iuno speaking to *Aeolus* tels him; that she hauing foureteene delicate Nymphes, would in wedlocke ioyne the most beautifull *Deiopeia*, to make him a happy father by such goodly issue. Children are the Lords, and the fruit of the wombe his reward. *Loe thus shall the man bee blessed that feareth the Lord: His wife shall bee as the fruitfull* *Sunt mihi bis septem, præstanti corpore Nimphæ. Quarum quæ forma pulcherrima Deiopeiã, Connubio iungã stabili propriãq; dicabo. —quæ faciat pulchra te prole parentem Ver. Aen. 1. Psal. 127. 3.*

Pſal.128.3.4. *fruitfull vine, and his children like the olive branches round about his Table.*

But *Ieruſalem* is childleſſe, her ſonnes and daughters in captiuity, and ſhe a widdow. In what a caſe was the widdow, whoſe husband dyed in debt, and her ſonnes muſt bee taken bondmen? but there was an *Eliſha* to helpe her, for her husband did feare the Lord. But *Ieruſalem* hath neuer an *Eliſha* to ſuccour her: and beſides, her husband was an Idolater, a perſecutor of the Saints, and would not be ruled by the Prophets. *Zedechiah* did euill in the eies of the Lord.

2. King. 4. 1. 2.

2. Kin. 24. 2 King. 25. Ier. 52.

As a widdow) How ſhould ſhee be otherwiſe that had neyther Prince nor people, which are as husbands both to Cities, Countries and Kingdomes? *Vrbs quaſi orba, orbata*, a City deſtitute, depriued, fatherleſſe, Princeleſſe, childleſſe, forſaken, ſuccourleſſe, a wofull widdow.

A widdow *quondam*, married to *Dauid*, Gods dilect, elect, after Gods owne heart; to *Salomon* the wiſe, and the wiſeſt among men: to *Ioſiah*, the fire of the Lord, an vpright walker, walking in all the wayes of his father *Dauid*; and to *Ezechiah*, the ſtrength of the Lord, a walker alſo after *Dauids* waies: now be without an husband, a widdow, a relict widdow, a tributary widdow, ſometimes the famous Princeſſe of the Nations.

2 King. 22. 1.

So famous, ſo great, ſo mighty among the Nations, and that by a double right, by the law of Nations, and by the law of God: for the law is eyther obligatiue, comming from GOD: or poſitiue proceeding from man.

1 By the firſt law (*Iure Poli*) *Ieruſalem* was Princeſſe of the Prouinces, becauſe immediately from God himſelfe, Lord and maker of heauen and earth, and whoſe the earth is, and all that therein is, was giuen vnto the Iewes, the Cananites, the Pherezites, the Amorites, the Hittites, the Gargaſhites, the Hiuites, and the Iebuſites, euen mighty nations.

Gen. 1. Pſal. 24. 1. Ioſh. 24. 11.

2 By the second (*Iure Soli*) shee was Lady, because they subdued their territories with the edge of the sword, euen all the lands and Cities of all those nations: But now she is as a widdow; for the people haue lost their Prince & Priest; the Prince his people, the Priest both *Ierusalem*, and all: As a widdow full of labour, as the Israelites in *Egypt* Brickemakers, full of mourning.

Ore gladij terrā subiugarunt.

2. *King.* 22,

There be three especiall benefites belonging to man in this world: *Fortune, Vertue, Life*; onely life the Israelites retaine, inioy, possesse in *Babylon*, in *Chaldea*, and that full of woe and misery.

Tria sunt principalia a deo huius mundi: fortuna, virtus, Vita. Aug.

Oh God, the Heathen are come into thine inheritance, and made Ierusalem a heape of stones.

Psal. 79. 1. 2.

Facta est, not simply *vidua*, but *quasi vidua*, like a woman whose husband is gone into a farre Countrie, is as a widdow, but hee may returne as did the Iewes to *Iudea* and Ierusalem in the dayes of *Cyrus* and *Darius*.

Iosephus lib. 11 *cap.* 1. *de antiq.* *Esa.* 14. 2 *Chro.* 6. 1 *Esd.* 1. 1 *Esd.* 6.

Interim for 70. yeares she was a widdow, a reproach to her neighbours, a scorne to them that dwell about her, *Psal.* 79. *Lord how long wilt thou bee angry? shall iealousie burne like fire for euer? Let the sighing of the prisoners come before thee: Helpe vs O God of our saluation, deliuer vs, & be mercifull vnto our sinnes for thy names sake*, and so he did in time both helpe them and deliuer them.

Psal. 79. 8.

God sometimes, yea at the same time punisheth, inforced by iustice, and sometimes spareth, compelled by his mercy, His mercy is ouer all his workes. God was angry with *Israel*, and destroyed 70000. with the plague, but in his mercy spared *David* and *Hierusalem*: *Thou (O God) for thy infinite mercies hast appointed repentance vnto sinners, that they may be saued: forgiue mee therefore (O Lord,) forgiue mee, thou art the God of them that repent, thou wilt saue mee, and I will praise thee all the dayes of my life.*

Deus simul pœnis coactus Iustitiæ, & simul parcit coactus misericordiæ. Hier. in Can. 2 *Sam.* 24. 15. *Manasses prayer.*

And the Prince of the Nations is made tributary; *Iosephus* sayth, she deserued this principality or Prince ship for

for two reaſons.

1 By reaſon of credulity, for all things are poſſible to them, that beleeue.

Ratione Credulitatis : omnia credenti, poſſibilia. Mar. 9. Hier. de Hebrai. q. 6.

When the people were to paſſe ouer the Sea, *Ruben, Symeon, Leui,* refuſing to enter : the Tribe of *Iuda* firſt entred: Goe (ſay ſome) *Ratione credulitatis,* by Faith Iudah deſerued it.

Gen. 49. 8. 9.

Iuda or *Iehuda,* ſo called of his Mother, becauſe hee gaue cauſe of prayſing the *LORD* : For *Leah* conceyuing the fourth Sonne, ſaid, *Now will I prayſe the Lord, and called his name Iudah.*

Gen. 29. 35.

Hierome.

Iudah ſignifieth prayſing or Confeſſion. *Iacob* bleſsing his Children, ſaith : *Thou Iudah, thy brethren ſhall prayſe thee, Thy Fathers Sonnes ſhall bow downe vnto thee, He ſhall come from the ſpoyle as a Lyons whelpe, hee ſhall couch as a Lyon and a Lyoneſſe, who dare rouſe him? The Scepter ſhall neuer depart from Iudah, vntill Shilo come.* i. The Magiſtracie of the 70. Princes of the Kings lynage of Iudah, they were called Iewes.

Gen. 49. 8. 9. 10 Laudatio, Confeſsio.

Chryſoſt. in Mat. 1.

Let vs be with *Iudah* prayſers of the Lord, and confeſſe his wonderfull goodnes to the ſonnes of men.

2. By reaſon of humilitie : The Virgin *Marie, Thou haſt looked vpon the lowlyneſſe of thy Hand-mayden. Saul,* when hee was humbled, was elected King; when prowde *Saul* was deiected, *Dauid,* a worme and no man, a poore Shepheard, of an humble and contrite heart, is exalted to the Kingdome, beeing of the tribe of *Iudah.* The firſt ſteppe of *Iacobs* Ladder is Humilitie, the laſt Glorie.

Ratione humilitatis. Luk. 2. 48. Saul cum eſſet humilis, electus eſt in regnum, ſed cum ſuperbiret, electus. Luk. 24.

CHRIST muſt firſt be Humiliated, then Glorified. The Chriſtian muſt follow, firſt, by denying of himſelfe. *Apollo* taught the ſpeedyeſt way to Saluation, was by γνωθι, *Know thy ſelfe* : Yet for her miſbehauiour, and for her miſdeedes, is now tributary. And not ſhee alone, but wee reade in the Scripture of great Ladies for this world.

Eſt. 1.

Should I ſpeake of *Vaſhti* ? you will ſay, her Husband *Ahaſuerus* did the part of a great Monarch; ſhe was diſo-

disobedient, and how much inferiour to GOD is *Ahashuerus*?

Ahashuerosh that raigned from *India* to *Ethiopia*, ouer 127. Prouinces: But God is Lord, and King ouer all. *Vashty* in her proud merriment, refused once; *Hierusalem* in her frowardnesse refused often: Shee hath sinned a sinne; and, How often would I haue gathered her together, and shee would not? *Vashti* would not come at *Ahashueroths* sending, and what were his Messengers? *Eunuches*. But God sends his Prophets, Apostles, his owne Sonne, saying; *O come vnto me, for why will yee dye, O yee house of* Israel?

Est.1.1, Lam.1.8. Luk.19. Est.1.12. Mat.11. Ezech.18.

Caldea, the Lady of Kingdomes must betake her selfe to solitarinesse and darknesse: for she shall bee a Lady no longer.

Esa.47.5.

Hierusalem here is tributary: Their Tribute was from euery Element: Some thinke this tribute was paide to the King of *Egypt* in the time of *Ioachim*. Others thinke it is to bee vnderstood of the remnant of those Iewes, which remayned with *Gedolia* in Iudea. *Hierome* sayth, The Iewes gaue the Babylonians of all things that they possessed, inasmuch as the third part scarse remayned for them to liue vpon: Yea all the Elements which Nature had affoorded, giuen and bestowed on them for their vse and benefite, they were compelled to giue tribute of, in derision of their seruitude: for their Nobles, and chiefest in bloud of their Princes and Priestes, on the Chaldeans festiuals brought tributary fire, ayre, water, and earth. Thus sometimes free Lords, now tributary seruants: Such is earthly vanity, constant in nothing but mutability. The Athenians now Lords ouer the Macedonians, by and by againe seruants to the same. The Romanes erewhile Lords ouer the Carthaginians, not long after seruants to the *Gothes*; once *Constantinople* a Lady for Christ, now a receptacle for the Turke.

Pertur omne Elementum dedisse in tributum. Auth. de propr. Element. 5. propr. 9. Iudæos dedisse Babilonijs in omnibus quæ habebãt, vt ipsi tertium partem ad vitã tandum, Hier. in Com. Ea opprobriũ seruitutis cogũtur tributare. Nam ĩi de regũ & sacerdotum sanguine clariores fuerunt, statutis festis Chaldæorum tertam, aquam, aerem, ignem portarunt in tributum.

To

Collect. 1.

1 Iam. 17.

Luk. 16.

Dan. 5.

To teach vs to relie, stay, and rest our selues onely vpon God and his fauour; seeing the world and worldly states are so mutable. God onely is vnchangeable, therfore not to put any confidence in earthly things; for they are frayle and transitory: *Diues* for all his delicious foode is faine to begge one droppe of water. *Balthazar* saw *Mene, Tekel, Peres*: Thy Kingdome is finished, thou art weighed, thy Kingdome is diuided, in the middest of his cups.

Collect. 2.

Eccl. 12.

Remember thy Creator in the dayes of thy youth: Delay breedes danger: thou knowest not what to morrow may bring: τὸ νῦν; now is the onely time, this very houre thou diuidest with death: Remember what God sayth vnto thee by his Prophet, When it shal come to passe that was foretold, then they shal know there was a Prophet amõg them. It was the sinne and folly of *Hierusalem* not to remember her end. And it is a common fault not to regard things present, and to lament their absence, *Carendo magis quam fruendo*. The benefite of any thing is better known in the wanting, then in the enioying. Whether wee want parents, friends, liberty, health, wealth, &c.

Ezech. 33. Lam. 1. *Bona amissa quærimus, & agn. scimus, præsentia contemnimus.*

Collect. 3.

Eccl sium non debere esse vestigalem, & Principibus pendere tributa

Against the Anabaptists, who because the Prophet here complaines and laments *Hierusalems* tribute, *ergo* they conclude *nouam Ieruſalem*, i. the Church, must not pay vnto Kings and Princes, Tenthes, Subsidies, Taxes, Tributes, &c whereunto is answered.

1 First, That the Prophet considers, and hath regard vnto the first estate, and now hoped beginning estate of the Iewes, who onely at that time payde tribute vnto God, then by him and his mighty hand deliuered from *Pharaoh*; preserued in the wildernesse, defended against the sea, famine, drought, men, serpents, &c,

Exod. 30. 13

Now for these blessings God required a tribute, *sc.* halfea Sikle, according to the Sikle of the Sanctuary for the redemption of their liues. The word is, He that goeth to the number or the numberers, yea ouerseers, visitors,

shal

ſhall pay after the holy weight, *ſc.* The weight that was vſed in the Sanctuary or Temple, which as *Vatablus* out of *Ioſephus* ſayth, were 20. *obolorum*, or *quatuor drachmæ*: yea, Ἓξ Ἑλληνικοὶ ὀβολοὶ, τὸ δίδραχμον, A ſhekell containeth 20. Geraths. Gerah after the Chaldee paraphraſe is *Magmin* or *Maim*; in Greeke, ὀβολὸς, ſometimes vſed for a bigger, ſometimes for a leſſe, as they know well who are acquainted with *Chryſoſtome*, and *Ariſtophanes*.

Exod. 30. 13. Numb. 3. 47. Ezech. 45. 12.

But the caſe was then, and now is altered. God is forſaken, the Tribute is changed, they diſtruſt, miſtruſt Gods power, goodneſſe, prouidence: They put off God and his yoake, and chuſe a King and his burthen; Hee is inueſted into a free Monarchie: *Let them giue vnto Cæſar that which is Cæſars.*

Mat. 22.

The Prophet tels them what their King will doe, and they will doe, and they willingly yeeld vnto it, (*There is no iniury done vnto the willing*) ſc. *The King will take your ſonnes to be his Horſe-boyes, and Lackyes, Warriours and Workemen, Cookes, Bakers, &c. Take the Tenth of your ſeed, vineyards, and Tenth of your ſheepe. What of all this? wee will haue a King.*

Volenti non fit iniuria.

2 Sam. 8. 11. 12. 13. 15.

The Goſpell taketh not away the Policy: for Chriſt payde Tribute: *Paul* preacheth and writeth the ſame; *Giue to all men their due, Tribute, Cuſtome, feare, honour, &c.* Chriſt confirms it both by word and worke, precept and example; *Giue vnto Cæſar, &c.*

Euangelium non tollit politias.

Mat. 17. Rom. 13. 7.

The Earth is the Lords, and all that therein is, the round world, and they that dwell therein: both γῆ, and πλήρωμα.

Obiect.

Pſal. 24. 1.

It is true, the earth and the fulneſſe therof is the Lords. But out of this fulneſſe of people, hee hath choſen and ſelected one Nation and people to himſelfe, and giuen eſpeciall priuiledges vnto them, which are not common vnto all.

Anſw.

Except they can proue, they come from *Iſrael*, and are incorporated in *Sion*, and haue performed the conditi-

Matth: 19.
Deut: 6.
Gall: 3.
Iob: 4.18.
Anſwer. 2.

Omnia quæ ſunt Chriſti ſunt coheredũ hac vita quatenus ius ad rem, nõ in re. Aug: Etſi filius eſt dominus vniuerſæ naturæ, et habet ius in re, vicit mundũ, & oẽm ſeruitutem: tamen non ſequitur nos habere ſimul ius in re, vt corpora noſtra non ſint obnoxia morbis, morti, ſeruituti, ſed hoc ſequitur, Reſuſcitati erunt dom: mortis & vitæ, & erunt liberi ab oẽ ſeruitute, & alijs incommodis. Aug:

Collect: 48.
Amiſſo rege optimo, qui regni quaſi maritus eſt, & populariũ quaſi pater.

Tremel:
2. Chron: 33. 10. 11.
4. Kings. 25.
Pſ: 107. 10. 11
Pſ: 107. 13. 14.

ditions of the new *Hieruſalem* (which none, hauing not put on immortality and incorruption, can doe) what can be performed in this kingdome of grace, in compariſon of our Chriſtian iniunction and duty? If you will pleaſe God, keepe the commandements, *Loue the Lord thy God, with all thy heart*: Otherwiſe, *Curſed is euery one of you. Behold, he found no ſtedfaſtnes in his ſeruants, but ſollie in his Angells.* All things that are Chriſts, are theirs that are fellow-heyres with him in the right to the thing, though not in the thing. *CHRIST* indeede is Lord of Lords, and King of Kings, and hath right in euery thing. For hee hath ouercome the world, and all that is therein: yet his ſurviuing Members, whoſe bodyes are yet ſubiect to mortalitie, haue not yet that right which afterwards they ſhall enioy: when Mortalitie ſhall put on Immortalitie, and they ſhall ariſe free from all ſeruitude and incommodity: prefigured by *Hieruſalem*, which it ſelfe ſhalbe holy, and free from Tenths and Tributes: 1. *Macha.* 10. 13.

That as to ſerue *GOD* is to be Free, yea, to raigne; ſo to forſake God, is to forſake all *Good*, as Libertie, Riches, Glorie, Prince, People, &c. For your ſinnes haue turned away good things from you; as here *Hieruſalem* hath loſt her liberty, ſhe is in captiuity, loſt her people, and ſits ſolitary: loſt her Prince. Shee is a widdowe, hauing loſt her King: for a Good King is the Husband of the Kingdom, and the Father of the people.

1. Captiuitie, and bondage, and ſeruitude, are puniſhments for ſinne. The Lord ſpake to *Manaſſes*, and to his people: *But they would not regarde: Wherefore the Lord brought vpon them the Captaines of the Hoaſt of Aſſur, who bound Manaſſeth in chaynes, and carryed him vnto Babell. Iechoniah, Zedechiah, they ſhall dwell in Darknes, and in the ſhadow of death, being bound in miſery and Irons, becauſe they rebelled againſt the Word of the Lord, and deſpiſed the Counſell of the moſt High.*

As Captiuity is the puniſhment of ſinne, ſo Liberty is the

the blessing of Repentance. *They cryed vnto the Lord in their trouble, and he deliuered them out of their distresse: Hee brought them out of Darknes, and broke their bands in sunder.* For exaple, *Manasseh*, when he was in tribulation, humbles himselfe before God, and prayes vnto the Lord; and God was intreated of him, and heard his prayer, and brought him again to *Hierusalem*, and reestablished him in his Kingdome: *Then he knew that the Lord was GOD: The Lord looseth the Prisoners, the Lord doth build vp Hierusalem, and gather together the dispersed of Israel: Thou art the God that doest wonders, Thou hast redeemed thy people with thyne arme, euen the sonnes of Iacob and Ioseph: I will therefore call vpon the most high GOD, he will send from heauen, and will saue me. It is God that turneth the captiuitie of his people.* And blessed is he that can truely say with *Dauid, I trust in thy mercies: My heart reioyceth in thy saluation.*

Augustine saith, I know not by what infirmitie of our frailty it commeth to passe, that being afflicted we despaire of *GOD*, and run to man: For if a man in our troubles tell vs that such a Noble man will deliuer vs, we reioyce; but if hee say, *GOD shall helpe thee*, we waxe colde in beleiuing that.

2. Solitarinesse, destruction, dispeopling, losse of a K: is the punishment of sinne, as here the people were taken away, and shee left solitary and alone, God is angry with *Israel*, and destroyes 70000. in 3. dayes.

The Cittie is the vnion of Cittizens. *In the multitude of the people is the honor of the King*; And for the want of the people, commeth the destruction of the Prince. Sinfull solitary *Cayus* is afrayde of euery one. The Angell forsaken the sinner: as smoke chaseth away Bees, and an ill smell Doues. The Angels forsake *Hierusalem*, and cry *Let vs be gone: Migremus hinc.* Gods blessing is, *Increase and multiply*: Barrennes was a curse, but children are the blessings of the Lord. So that, hee that feareth God shall be

a Chro: 33.13
Psalm. 146. 7.
Psalm: 137.2.
Psalm. 77. 14

Psalm. 57.23.

Psalm. 53.6.

Psalm 13.5.

Nescio qua infirmitate fit, vt in tribulationibus positi disperemus de Deo præsumamus de homine. Si quis adest, & dicat homo magnus qui tibi vult succurrere, gaudemus si quis dicat, Deus adiuuabit, frigemus. Aug:

2. Sam: 24.
Prou: 14. 28.

Basil.

Genes. 2.
Psalm: 127. 3.
Psalm. 128.

blessed: he shall see his childrens children. Murmure not at the multitude of people, for they are Gods blessings, and the Kings honor.

3. For Sinne God will take away both Prince and people, and make *Hierusalem* a widdow.

He that giues all, can take all away: we may addo hand and heart, but all power is from GOD: Yea, euery good gift is from aboue. Hee sets vp, and pulls downe, according to his good pleasure, and our demerites: He that puts downe Princes for theyr wickednes, what will hee doe to the people for theyr iniquities? Obserue, and bee warned by *Hierusalems* fall: God makes poore and rich: Riches are the gift of God: the Lord giues, and the Lord takes: *Iob* knew well both who was the giuer, and the taker.

But for Prince and People, hee makes the Hypocrite to raigne, because of the peoples sinne: *Yea* (saith God,) *I will appoint Children to bee theyr Princes, and Babes shall raigne ouer them: I gaue them a King in mine anger, and tooke him againe in my wrath.* *Hierome* saith: Happely I shall speake boldly, notwithstanding I will speake that which is written: Both Prince and Priest are not alwaies elected by the arbitrement of God: but as mens deserts doe deserue. For, if our workes bee euill in the sight of God: Hee giues vs a Prince and Pastor, agreeable to our workes and desires. *For* (saith GOD) *they haue set vppe a King, but not by mee: and haue made Princes, and I knowe it not,* meaning *Saul.* *But the Lord annointed him to be gouernour ouer his inheritance.* True. *But according to their sinfull deserts. Ergo:* not chosen, simply or immediatly appointed from Gods heart & counsell: for the people aske a King.

Samuel also tells them what inconueniences will follow thervpon: yet they perseuer. And the Lord condescends to their desire: For the Lord said to *Samuel*: *Heare how to their voyce.* Yet their desire for a K. displeased both GOD and his Prophet *Samuell*: For *Samuell* is so displeased,

Rom. 13. 1. Iac: 1. 17. *πασα δοσις.*

1. Kings 2. Pro: 10. Iob: 1.

Iob: 34. 30.

Esa. 3. 4. Hos: 13. 11. *Nō semper princeps populo, & iudex Ecclesiæ per Dei arbitrium datur, sed prout merita nostra: deposcunt, &c. Hiero.*

Hos. 8. 4. 1. Sam: 10. 10. *Vaxit secūdum peccatorum merita.*

1. Sam: 8. 5. Acts. 13. 22.

1. Sam. 8.

1. Sam 8. 22.

pleased,

pleased, that hee prayes vnto the Lord: and God is so displeased, as hee sayeth: *They haue cast mee away; They haue forsaken mee*: which is expounded and confirmed in *Hos.* and the Acts.

1. Sam. 8. 6. 1. Sam. 8. 7, 8. Hos. 13. 10. Acts 13. 21.

So likewise for the peoples faults are persons and Ministers, (I would I could not say, Bishops) oftentimes set ouer Churches: (God forbid such a patterne and example should be in *Ireland*) vnder whom the people suffers both famine and thyrst: not famine of bread, or thirst of water, but that direfull famine of the word of God.

Sub quibus famē & sitim patitur populus, non famē panis, aut sitim aquæ, sed famē audiendi verbū Dei.

GOD bestowes (saith Saint *Austen*) earthly Kingdoms both vpon the good and vpon the bad, vpon *David* and vpon *Nero*; which God doth, when he seeth mens deserts deserue such Rulers. Now *Cæsar*, then *Marius*: Now *Augustus*, then *Domitian*: Now *Vespasian*, then *Caligula*: Now *Constantine*, then *Iulian*.

Hier: Augustī de ciu: Dei: Cap: 33. Quando res humanas talibus donis dignas iudicat.

Thus God doth, that wee should know here ourselues to be sinners. These are Scourges of the Corrector, that we may escape the sentence of the punisher: these are (*ad reparationem non ad ruinam,*) *for our reformation to eschewe finall Condemnation*: Now *Saul*, then *David*, *Esay*, *Manasses*; *Elyas*, *Ahab*; *Ieremie*, *Zedechiah*; *Daniel*, *Nabuchodonozer*. According to the deseruing of the subiects haue they eyther good or euill Kings. So that oftentimes they that seemed to be good, are (for the sinnes of the people) changed: as *Saul* euen now humble, a seeker of Asses, exalted to the Crowne, is a proud persecutor of the Saints. God sets vp both good and euill Princes: Good in his good pleasure and fauour, euill in his Anger and displeasure. For good Kings are the gyft of God, euill Kings the punishment of the people.

Flagella corrigentis ne fit sententia punientis Aug: in ps. 16 9. Propter disciplinam populi: Aug: in ps. 124 Greg: Mor: 15. 20 Secundum merita subditorū tribuuntur personæ regentium vt sæpe qui videntur boni, accepto mox regimine permutantur. Reges boni, muneris Dei esse; Malos celeris esse populi. Isidor. lib: 3. Ca: 48.

As the Gall of the *Hyena*, and the Runnet of the Sea-Calfe containe in them something for diuerse maladyes, euen so the cruelty of Tyrants containes in it some good things, not vnwholsome to scourge our corruptions, and to purge our iniquityes. Such Physicke was *Phalaris* to

the *Agragentines*, *Marius* to the *Romaines*, *Attyla* to all *Italie*.

Dan: 2. 21. The *LORD* changeth both Times and Seasons, hee taketh away, and setteth vp Kings. He destroyed the Empyre of the *Assirians*, and translated the Monarchie of *Babylon* to the *Medes* and *Persians*.

And againe, takes it from the *Persian*, and gaue it to the *Grecian*: yea, altered it againe from the *Grecian*, and bestowed it on the *Romane*, according to the prophecy of the Prophet *Daniell*.

Dan: 2. *The Shippes shall come from the Coastes of Chittim, and subdue Assur and Heber, and hee also shall come to destruction.*

Numb: 24. 24. Some thinke they shall come from *Italie*, and subdue *Assyria*, and destroy the *Hebrues*, and at last shall perish himselfe. The *Romane* Empire is translated into *Germany*.

Planed. Are not all States like a Shippe in the Sea, tossed with windes and waues, sometimes vp, sometimes downe, now hauing prosperous gales, then disastrous tempests? It is *GOD* alone that changeth and disposeth all things: It is his Mercie & Clemencie that we liue. But that men liue in miserie, (as the Iew in Babylon) it is for their iniquitie. Let vs by theyr example learne to amend, least worser plagues happen vnto vs. *GOD* is not tyed to any one Nation or Countrey: no, not (to his sometimes Elect) *Iudea* and *Hierusalem*.

Psalm: 87. 3. But let the Church come in to act her parte in the Tragedie.

How is *Hierusalem* builded? As a Cittie that is at vnitie within it selfe. Glorious things are spoken of thee, thou Citty of God, speaking of the Church at *Hierusalem*.

Psalm: 87. 4. 5. Apoc: 21. 2. A Cittie, a populous Citty, peopled both with *Iew* & *Gentile*: I will make mention of *Rahab* and *Babel*: beholde *Palestina* with *Tyrus* and *Ethiopia*: and of *Sion*, it shall be saide, *Many are borne in her*. This is the holie citie: *The new Hierusalem*. This Cittie is the Catholike Church.

Hæc Ciuitas sancta Ecclesia. Haymo. First, called a Cittie, because of the multitude of her Inha-

Inhabitants spred far and wide ouer the face of the whole world.

2 A City, holy, because it is dayly sanctified and washed by Baptisme and the Spirit, with both Baptismes, Water and the holy Ghost.

3 New, because cloathed with the garments of the new man, and hath put off the ragges of olde Adam, namely, Sinne.

4 *Hierusalem, A vision of peace*, because shee still labours and striues to see God in the heauens, in the blessed Paradise of eternall peace.

This Church is called the beloued City, the foundation whereof is *one heart, one mind*: An Architecture, the communion and vnion of the faithfull, representing the body compacted of diuers members. This City is fenced, fortified, and compassed with a three-fold wall, *Faith, Hope*, and *Charity*.

Rome founded by *Romulus*, worshipped her Founder erroniously: *Hierusalem* (the Church) founded by Christ, worshippeth her Founder in truth and verity, in the foundation of faith. *Rome* holds her founder a God, as being in loue. The Church beleeuing, acknowledgeth Christ her Spouse, as being his Doue. The stones of this City are liuely, holy, iust, continuing in faith.

And yet shee hath *Hierusalems* reward, mockings, scourgings, bonds, imprisonments, stoning, hauing (like Pilgrimes) wandring vp and down in sheepe and Goates skinnes, destitute, afflicted, tormented, wandring in the wildernesse, mountaines, dennes and caues of the earth, destroyed by fire, sword, teeme of wild beasts, *Machumets* burnt in one Temple 22000. Christians: the enemies of this New *Hierusalem* are *Iewes, Gentiles, Babylon*, Pagans, Iewes, Philosophers, Heretikes, Apostates, Schismatikes, Carnall Gospellers, and euill liuing Christians.

In the Barne is more chaffe then wheate, and in the

Flaminis & flamma,

Apoc. 10. 9.

Illum amando credidit Deum. Ista credendo Christum amauit. Aug. de Ciuit. Dei. 22. 6. *1. Pet.* 2. 5. *Heb.* 11.

Church more professors then followers of Christ. We reade of a woman that troubled with an issue of bloud, touched Christs coate in the presse: And we reade, but of very few now adayes, that truely touch the Church, fewer that enter in; but fewest that abide, continue, and dwell in it, except to fleece, yea to flay the poore church, to cast lots for it, and diuide the goods thereof, as the Souldiers did Christs coate and garments.

Ierusalem, the Church, yea Lady: Lady mother, Lady of Nations, Prince, people, prouinces, by marriage, by faith, by profession, confession, protection, Sacramentall administration, Legall and Euangelicall obseruation.

Christ Lord and husband, Shee Lady and Spouse; Hee over all as God and man, Shee ouer many as wife & mother (as *Hellen* was alone welcome to *Athasuerus*) so is the Church onely vnto Christ, who gaue himself for it and redeemed it with his bloud. But now shee is a widdow, not that Christ hath left her by his power or prouidence, whereby he is in euery place; or by his grace and fauour, whereby he is alone with his Elect & Spouse. But to a widdow, because the flesh hath viduated the spirit. Charity is waxed cold: Faith, the Spouses treatment, hath hid it selfe. Couetousnesse gotten the victory, and made her tributary: Tributary (to temporize) not by legall imposition, but vnder pretence of begging (I doe not particularize *Ireland*) coule an extreame (I say not tribute) but a tributary forfeyture, not from the principall, but their sin-lesse, yea sin-thoughtlesse successors, (which God neuer required from, or of the children of vnthrift parents, which continued not in their fathers sinnes.) Alasse, what is done to one member, the whole body feeles: *Shee is widowed. Ierusalem* paid the third; but the poore Church hath not the Thirds left vnto her. Poore widdow, not her Thirdes? no not the third of Thirdes.

Ephes. 5.

Three things are due vnto the Church, Loue, Honour, Liuing; but loue is turned into hatred, honour to contempt, and liuing to losing; scarse is left vnto her the tenth part of her Tenthes: Shee may cry with *Habbacucke*: *Thou doest cause me to behold sorrow, for spoyling & violence are before me.* Hab: 1.3.

But what is the cause? *Hierusalems* cause. Sinne. *Therfore haue I made you vobe despised, and vile before all the people, because you keepe not my wayes.* Malach: 2.9.

The third Actor that enters the tragicall Stage, is the Soule of man: The city of Christ, the Temple of the holy Ghost, and habitation of the Trinity.

In this word (*COR*) (*cor*) I reade three letters one vnlike another, by the which I gather, thou art the citie of the great King: the first Semicirculer as (*c*,) the second Circular as (*o*) the third Triangular, as (*r*,). (*Cor*) The figures of the Heart containes the figures of *c*. and *o*. *c*. to note the Trinity, & *o* the vnity,

In porta cordis tres litteras dissimiles lego, ex quibus quid & quinas colligo.

The Pallace of a Prince hath ordinarily three select places: 1. a Consistory to determine controuersies, 2. Dining chamber for repast or delicacies, 3. a Resting place for repose, to ease.

1. Consistorium, vnquo iura discernat.

2. Cœnaculum, in quo Cibaria diuidat.

3. Thalamum, in quo quiescat.

1 The King of Kings hath for his Consistory or place of Pleas, (The World) whither hee will come to iudge both the quicke and the dead.

2 For his dining roome (*The Scriptures*) sweeter then the honey, and the honey combe.

3 For his resting place (*the soule of the righteous.*) This is that little *Zacheus*, with whom Christ will lodge. For wee are all his house. Luk. 19.7. Heb: 3.6.

This City was compassed with a triple wall, the three powers of the soule, Vnderstanding, Will Memory: but this citie was conquered, captiuated, yea desolated by sin and Sathan, by sundry wayes and times; namely in consent, act, and custome; and now in euery part of the city: euen in all the 5. senses, by a miserable multitude of slain,

wounded, sicke, fainting works.

Heu tres Gigantes præpotentes, mundus caro, Diabolus, me prudentius potentiusq; inuaserunt, & & quia stem, animam meam igne concupiscentiæ inflammauerūt, Petr. Rauen. ser. 197.

Alas, three mighty Giants (the World, the Flesh, & the Diuell) subtiller and more powerfull then I, haue inuaded me, & with the fire of concupiscence haue burned the City of my Soule.

Thus this city of the Soule, lately placed in Paradise, is now exiled into a world of wretchednesse; whilome beautified for the Kings chamber, is now become a den for the Diuels dwelling: euen now renowmed for eternal brightnesse, now sits howling in *Cimmerian* darknes: euen a late filled with heauenly vertues, is now all pestred with hellish vices. Erewhile alone created in Gods own Image, is now alone translated to Sathans likenes. Alone of all creatures she receiued the most inestimable benefite, & shall alone of all creatures vndergoe the intollerablest torment.

Euen lately full of loue, now of hatred, of mercy, now of cruelty, of piety, now of impiety, of vertues, now of vices, of grace, now of sinne, of sanctity, now of iniquity.

But (Oh Lord) though my demerites pull downe wrath, and so destruction, yet do not chasten mee in thy heauy displeasure, but as thou art the God of mercy remember me in mercy, and saue that soule which thy dearest bloud hath bought, and dedicated to thy selfe to bee a peculiar city to thy selfe.

LAM.

LAMENTATIONS,

I. VER. II.

BETH. *She weepeth continually in the night, and her teares runne downe by her cheekes: Among all her louers shee hath none for to comfort her. All her friendes haue dealt vnfaithfully with her, and are her enemies.*

IN this verse obserue two things: 1. *Beth, Domus*, the house.

2 The furniture, weeping.

This word *Domus* is twofold, 1. Proper, 2. Figuratiue.

1 Taken properly, it is for a dwelling place; as riches and treasure shall be ἐν τοῖς οἴκοις, in his house. Psal. 112. 3.

2 Figuratiuely, as the house of God, sometime it is taken for Religion, as, *The zeale of thy house hath eaten me vp*: sometime for the Church and for the godly, as *Moses* was faithfull in all his house: We are Christs house, as Christ is called the great Bishop ouer the house of GOD. Sometimes for heauen, as, *In my Fathers house are many mansions.* Psal. 99. 9. Ioh. 2. 17. Heb. 3. 5. 6. 1. Tim. 3. Ioh. 14. 2.

Augu-

Lex erat in verbo priusquam Moſi traderetur ad promulgandum, & hæc eſt ratio, cur Chriſtus Dominus dicatur arbor boni & mali, quia in ſe continet legem, malum prohibentem, & inducentem ad bonum. Aug. de Trin. 14. & de Ciuitat. Dei. 12

Augustine ſayth, The Law was firſt in Chriſt before it was deliuered to *Moſes*, to publiſh to the people; and this is the reaſon, why Chriſt Ieſus is called *The tree of good and euill*: becauſe the Law reforming euill, and informing good, was contained in Chriſt Ieſus our alone Sauiour.

The Law of God beginnes from the letter (*Beth*,) which ſignifieth, ſayth *Farrh*, *diuinam ſapientiam*, diuine wiſedome, proceeding from Chriſt, the Word and wiſedome of the Father.

Archangelus de Burgo nouo.

The ſacred Bible beginnes with *Bereſhith*: So then *Beth* is the firſt letter of the Booke of Generation, and notes vnto vs, that all things did preexiſt, and were hid in the word and wiſedome of God, as in a houſe, before they were reduced to their proper formes.

Cant. 2. Greg.

Firſt, *Beth filius ſapientiæ*; *Chocmah*, firſt framed al things; then *Elohim* brought them forth or abroad.

Origen. in Mat. 13. 14.

Of *Beth*, comes *Bethel*, which ſignifieth the Church. Here will *Abraham* pitch his Tents. And of *Beth* comes *Bethani*, The houſe of obedience, wherein Chriſt is willing to abide.

1. King. 13.

Let vs then here pitch our tents with *Abraham*, and ſay with the Diſciples, *It is good for vs to be here.* And after the example of our Sauiour, delight to be in the houſe of obedience; leſt our *Beth* build vp *Bethauen*, and our ſoules and bodies be made houſes and habitations for the Deuils.

2. Cor. 5. 1.

Beth, domus. We reade of a fourefold houſe, Firſt, (Mans conſcience) and that is a troubleſome, and a verie buſie houſe.

Pſal. 15. 1.

Secondly, Mans body, and that is a very brittle, fraile, momentany, earthly houſe.

The third, the Church, the holy houſe, where our ſoules are fed with the word and Sacraments.

4 Heauen, the houſe of God, the habitation of the Higheſt, where Saints and Angels ſing continually.

If

If the Poet then (a Heathen) was thus much rapt with the remembrance of his country: how much more should we Christians, who are carrying the Arke of our Soules, desire to arriue at that blessed harbour of happinesse, the hauen of Heauen?

Nescio qua natale solum dulcedine cunctos, Adficit, immemores non sinit esse sui.

If then you would haue the peace of conscience, which passeth all vnderstanding, and the immortality of your bodies which admitteth no corruption: You must dayly meditate on the ioyes of Heauen, and fat your soules with the iunkets of the church; then shal you dwell in the tabernacle of the Lord, and sing vnto God prayses for euer on his mount. Psal. 15.

Beth, domus. You wil say, Hath God more houses then Heauen? Might it be lawfull *Parvis componere magna*: Hath the King of *England* more houses then *Whitehall*? or the great Turke more cities then *Constantinople*? Then hath God more habitations then Heauens, yet Heauen the chiefest: for if earth hold his footstoole, Heauen will haue his throne.

As God hath houses without number; so hee hath 4. chiefly in number. 1. The Exterior, 2. Interior, 3. Inferiour, 4. Superior.

1. The Exterior is the materiall Temple: *Salomon* built him an house; *Vntill I finde out a place for the Lord, an habitation for the mighty God of Iacob. Then the people shall say, Come: let vs goe vp to the house of the Lord.* Act. 7. 47. Psal. 132. 5. Esa. 2. 3.

There bee three things should moue euery one to come to this house. 1. To bee taught Gods will: Faith comes by hearing, & hearing by the word of God. There he will teach vs his lawes, and we will walke in his paths. *I will bring thee to my mothers house, and there thou shalt teach me.* 2. There is God and his sonne Christ chiefly to be found. When two or three are gathered together in my name, I will be in the middest. They found Christ in the Temple. 3. There are our prayers especially heard. *Thy eyes be open towards this house day and*

Rom. 10. Esa. 2. 3. Cant. 8. 2. Mat. 18. Luk. 2. 2 Chr. 6. 37. 38.

and night, to hearken to the prayers which thy ſeruant prayeth in this place. Here they muſt pray for forgiuenes of ſinnes: Here they muſt pray in time of drought, warre, famine, &c. God ſhal heare in heauen, in the place of holy habitation; for he that keepes my Sabboths, and pleaſeth mee, I will giue him a name in my houſe, that ſhall not be put out: I will bring the ſtranger to my holy mountaine, and make him ioyfull in my houſe of prayer; for my houſe ſhall bee called the houſe of prayer vnto all people.

2 Chron. 6. 25
1 King. 8.
Eſay 56. 4. 5. 6 7.

2 The Interiour houſe is the ſoule of the faithfull man: *Behold I ſtand at the dore and knocke, if any man will open vnto mee, I will come in vnto him, and ſuppe with him, and he with me.*

Apoc. 3. 20.
Pſal. 88.

The Inferiour is the Church militant here on earth, diuided into two parts, viſible and inuiſible; and hauing a double calling, outward and inward: one common to all, the other onely proper to the Elect; For many are called, but few are choſen. Thus dignified, the mountain of the houſe of the Lord the ſpirituall houſe, whoſe ſouldiers, *ſc.* the Elect, *Mori poſſunt, vinci non poſſunt*; Militant, becauſe fighting for their Lord and Captaine Chriſt in a ſtrange Country againſt Powers, the World, the Fleſh, and the Diuell.

Mat. 20. 16.
Eſay 2. 2.
Mich. 4. 1.
1 Pet. 2. 5.
Cyprianus.

Saint *Paul* feeles this warre within him: God proclaims this warre betweene Sathan and the womans ſeede. The warre is very ſorely followed, the woman is driuen into the wildernes: *Michael* fighteth with the Dragon, & the victory is giuen vnto the faithfull: The afflictions of this preſent are not valuable nor worthy of that glory, which ſhall bee ſhewed vnto vs.

Rom. 7.
Gen. 3.
Apoc. 12.

The Superiour houſe is the houſe triumphant *in cœlis*, in the third, in the higheſt heauen. In my Fathers houſe are many dwelling places, i. in heauen.

Mat. 11. 9.
Ioh. 14. 2.

Would we then come to the Superiour, Supernall houſe, the houſe of all Saints, the King of glories houſe, the

the house of the holy of holiest?

Then first labour for *Dauids* desire to dwell in the house of the Lord all the dayes of thy life: if it be but to be a dore-keeper. And then will Christ the husband of his house, send the holy Ghost to comfort, cleanse thee, and make thee fit for his owne bed: And the Church thy mother will receiue thee thee into grace: and God thy Father inuest thee into glorie, with Ring, Robe, Stole, and the fatest calfe.

Luk. 15.

Christ puts three Parables together, the Sheepe, the Groat, the Sonne. 1 The sheepe which was lost, and was found. 2. The groat which was lost, and was found. 3. The sonne that was dead, and is reuiued; That with a threefold Balsum he might cure our eternall misery: As a shepheard to carry thee on his body; as a woman to search for thee as for her groat, and as a Father to receyue and welcome thee as his child.

Tres ex ordine Parabolas posuit, ouis quæ perierat, & inuenta est. Drachma perdita, inuenta. filius mortuus reuixit, vt triplici remedio vulnera nostra curemus: Christus vt Pastor te suo corpore vehit. quarit (vt mulier) Ecclesia, recipit Pater. Ambros.

Beth) *She weepeth.* Before went *A. superis, Echa*; now followes *B. doloris, Bacho, Shee weepes*, &c. Wherein are these sixe. Vexations, Lamentations, desolations, defraudings, forsakings, afflictions.

1 *Shee weeping, weepes.*
2 *Her teares run downe.*
3 *There is none to comfort her.*
4 *Her louers haue forsaken her.*
5 *Her friends haue dealt vnfaithfully.*
6 *All are become her enemies.*

So that *Beth* here is nothing but a full house, or a house full of mourning. Alas, O house of *Iudah*, founded by patriarchall propagation, erected by regall domination, and beautified by Propheticall predication: now to lye waste, desolate and destroyed for her beastly conuersation!

Lyra

Lyra in Ier. 31 15. *Lyra* vpon the words, A voyce was heard from high, a mourning, a bitter weeping: sayth, that the Rabbines write, As the people of *Iuda* and *Hierusalem* were led captiue into *Babylon*, as they came by the sepulcher of *Rachel*, in *Rama* there was heard a most pittifull, lamentable, mournefull howling, crying, weeping, to issue and come out of the Sepulcher of *Rachel*.

Mat. 2, 18. I doe not dispute the verity of the history; we know the Prophecie was fulfilled at the matlacre of the Innocents. If it were true, who should make this noyse, and pittifull howling? Some thinke it was an Angell. But more of this hereafter.

Beth, domus. The Prophet deplores and bewayles a three-fold house.

1 Historically, *The House of Iudah.*

2 Allegorically, *The Church of Christ.*

3 Tropologically, *The Soule of man.*

2 The Allegoricall house is Christs church: Christs church is Gods house; Where? 1. The virgin Porter is faith most firme. 2. The Bed-chamber, Loue most loyall. 3. The ascent or climing vp is Longanimity, or Hopes long sufferance. 4 The Bed is the knowledge of Gods will and secrets. 5 The sleepe and rest is godly deuotion, quiet prayse and prayer.

Can. 8. 9. Can. 3. 4. Can. 1. 3. This the Spouse calles her Mothers house, and the chamber that conceiued her; yea the Kings chamber. The King hath brought mee into his chambers, whereupon sayth *Gregory*, The church of God is a certaine Queene,

Ecclesia Dei est quasi quædam Regina, cuius porta, &c. Greg. 1. Whose gate is faith, *Porta Cœli*, The Key-keeper. 2. Christ: whose Rocke and firme foundation is Christ Iesus. The Rocke was Christ, other foundation can no man lay then that which is layde, which is Christ Iesus: there is not, neyther can bee any other; neyther *Mahomet*, nor *Pope*.

Mat. 7. 24. 1 Cor. 10. 4. 1 Cor. 3. 11. 3 The Walles are the collection and gathering together

ther of the faithfull, cemented and ioyned together with the mortar and glew of charity. Oh would the cold had not too much eaten into this mortar!

Mat. 24.

4. Whose 12. Pillars are the 12. Apostles: Pillars, not the corner stone, no not *Peter*.

5. Whose 4 Towers are the 4. Euangelists. Whose Watch men are the Ministers. And whose Keepers are the Angels.

Ezec. 33.

But this house being made a denne of theeues by the vngraciousnesse of her Inhabitants, and carelesnesse of her Watch men: weeping, weepes continually.

Mat. 21.

Christs beautifull house is full of polluted Pastors; Both the Prophet and the Priest doe wickedly, and their wickednesse haue I found in my house, sayth the Lord. I haue seene villany in the house of *Israel*: Sinne hath in a manner layde waste and destroyed this City, which makes her weeping, weepe continually.

Christi pulchra domus seruis est plena malignis.
Ier. 23. 11.
Hos. 6. 10.

Euen as out of Paradise, there arose 4. flouds which watered and made fruitfull all the Garden: So from the middest of Gods house, the garden of the Church, doe issue foure vices which consume the garden.

Sicut de horto deliciarum egrediuntur quatuor flumina quæ irrigant & fecundant omnia, sic de medio domus Dei, de horto Ecclesiarum erumpunt omnia. Cernotens. lib. 7. cap. 17.

O heare this, yee that are the Stewards of the Lords house; what shall a little pleasure profite vs, and by and by with *Dives* want a droppe of water? What will it benefite to build bigge Barnes with the rich man, or to get the whole world with *Alexander*, and after to lose your owne soules?

Mat. 16.
Luk. 11.
Mat. 12.
Luk. 15.

Beth, domus, Gods house. The Diuell will returne into the house from whence hee came forth. Thou hast come out of Gods house by thy sinnes and offences; returne into the same by faith and repentance. The Prodigall when hee comes vnto himselfe, will returne vnto his fathers house from whence he came.

The third is the Tropologicall house, which is the Soule

Heb. 3.

Soule; this is Christs house. Christ is as the Sonne ouer his owne house, whose house we are.

Now three things driues a man out of his owne house, 1. Smoake, 2. raine, 3. a chiding wife. And three things driues Christ from this house, 1. Pride, 2. couetousnes, 3. Luxurie: The soule and body, the flesh and the spirit, are as man and wife coupled together, and bring forth children of vertue, piety and good works: but the flesh (as an angry and vndutifull wife) is alwayes murmuring, repining and rebelling against the soule and the spirit.

1 Ioh. 2, 16.

Rom. 7. 23.

I see another law in my members rebelling against the law of my mind: For what is worse (*saith Saint Augustine*) then for the wife to haue dominion ouer her husband, and that hee runne at her commandement? And what worse dominion can bee ouer the soule, then where the flesh ruleth, and the spirit administreth? That house is right where the man is master; and that man better, whose spirit commands the flesh.

Quid peius est quam quando in domo mulier habet imperium in virum, & vir discurris ad vxoris imperia? & quid peius est domui animae quam caro dominatur, & spiritus suppeditatur? Aug. Hom. in Ioh.

It is reported of the Cities *Camel* and *Caynen* in the Easterne parts; That if a stranger come to his Hosts house, the good man of the house deliuers all, both wife and family into his guests possession, and departs the City vntill the stranger bee gone, and hath left his house.

The house is mans soule, God is the Lord of it; the euill Spirit is the stranger, who no sooner enters into the Soule, but God the Lord and owner of it departs, neither will returne vnto it so long as hee sees sinne (the Diuels signe) hang before the dore.

Sinne and Sathan are like the wandring Planets, who are sometimes in one house, and sometimes in another: And as the seuē Planets are said to rule the Macrocosme or bigger house, so the seuen deadly sinnes doe misrule the Microcosme or lesser house, the soule and bodie of man.

For if idlenesse bee master of the house, it makes him vnfit

vnfit for any good worke, vnwilling to beginne, and vnable to continue. For Idlenes is the doore of all euill, by this doore the Diuell enters, as into an emptie house: for such is the soule giuen ouer vnto Idlenes: there the Diuell Lord of that house, securely resteth himselfe as in a bedde of pleasure.

Otium est omnis mali mater & ostium. Senec: epist. 199. *In domo vacua, quæ est anima otio dedita, Diabolus quasi dominus in delicato Thalamo commoratur & quiescit.* Greg: Mor: 33, cap. 5 Phil. 3. 18.

If Drunkennes and gluttony rule the house, they make him good for nothing, but like pamperd *Dives* to fare deliciously, and with drunken *Holofernes*, to desire venery. Whom the Apostle laments and bewayles: For many walke, of whome I haue tolde you often, and now tell you weeping, that they are the enemyes of the Crosse of *CHRIST*; whose ende is damnation, whose God is theyr bellie, and whose glory is theyr shame, which minde earthly things.

Sine Cerere & Baccho friget Venus. Terent: *Venter æstuans cito despumat in libidinem.* Hier: epist. 42. Matth: 15. Amos 8. 9. Luke 10.

If *Venus* with her Luxurie, be commaundresse of the house, she makes it fit for nothing but wantonnesse. *Bacchus* and *Venus* are still Companions, for without wine and Belly-cheare *Venus* waxeth colde. But the boyling belly-god quickly fometh, and fryeth in his Lust. Now is *Dauid* fit for Whordome, and *Salomon* for Idolatrie. *Out of the Heart proceedeth euill thoughts, Fornications, Adulteryes, &c:* So that *GOD* will not enter so long as they be there.

Superbia vbi mentē possederit erigendo dejicit, insaldo euertat, diuidendo, dissipat, & domum destruat, quam inhabitat. *Si tibi sit copia, si sapientia formaq; detur: Sola superbia destruit omnia, si comitetur.*

If the sinne of Pride enter, and take possession, he will fit it for no qualitie. Now, as but one Sunne in Heauen, so but one *Alexander* on Earth; but take heede, there is a day when the Sunne shall go downe at noone. Pride will haue a fall. *Lucifer* fell like Lightning: Pride where it possesseth the minde by elevation, casteth it downe by lofty inflammation, and makes it emptie of grace by deepe impression, and of it selfe destroyes both the house and the Inhabitants. Yea, as the Prouerbe saith, Though Riches, Wisedome, Beauty, all be thine, yet Pryde destroyes them all, beeing theyr companyon.

If Enuie commaund the houſe, ſhee will make it the Seething pot of iniquitie. This is like the Starre called *Abſynthium*, Wormewood, it makes a very bitter ſoule.

Apoc: 8. 11.

Through the enuie of the Diuell death came into the world, and they that holde of his ſide proue it.

Inuidia de Cœlo eiecit Angelum, de paradiſo, excluſit hominem, terram, germano ſanguine fecit contaminari. Beda *ſerm:* 48. *O horrendum monſtrum Inuidia, virus criminum, venenū delictorū, mater peccatorum, origo vitiorum. I. a eſt libido vlciſcendi iniuriā, & ad plenum puniendi.* Aug: *cont.* Fauſt: *l.* 22

Enuie, from Heauen caſts downe Angels, excludes Man from the Garden of pleaſure, contaminates the Earth with the Brothers bloud, did hold *Ioſeph*, purſued *Moſes*, deſtroyed *Corah*, and made *Miriam* a leaper: It layd hands on the Sonne of *GOD*, and made him drink gall and vineger.

Oh Enuie terrible, monſter horrible, poyſon of crimes, venome of offences, mother of ſinnes, beginner of vices; verily God will neuer dwell with ſuch a gueſt.

If Anger get the houſe, ſhee will make it fit for nothing but diſcord, diſſention, and the effuſion of bloud. For Anger is the thyrſting after blouds reuenge, and the puniſhing in the height of miſchiefe. Anger carryes nayles like *Nabuchodonozer*. teeth like a Lyon, and poyſon like a Viper, deſiring to laniate, to teare bowells, inſatiate, and to make an ende as Hell, without date or Caueat.

If the houſe be thus in the ſoule, how ſhall God dwell in that houſe where is ſuch a ſoule?

In quacūq; mēte aſſerit ardor auaritiæ, in eadē ardebit ignis gehēnæ, qui nūquā dicit ſufficit. Greg. Mor: 12. *cap:* 18. Note. 1. King: 21. 4.

If Couetouſnes enter on and within thy ſoule, it will make it an houſe of oppreſſion, crueltie, feare, payne, and miſery. For what mind ſoeuer the auaricious ardor of couetouſnes ſhall incenſe, incenſing burne, ſurely it will be like the fire of hell, vnquenchable, which like the horſleeches daughters cryes, *More, more*; being inſatiable.

Ieremi: 22, 7.

Ahab coueting *Naboths* Vineyard, is heauy, diſpleaſed, lyes vpon his Bed, turnes away his head, will eate no bread.

GOD in this manſion will haue no habitation: for he ſpeakes of this ſoule, as hee ſpeakes of *Hieruſalem* and the *Iewes*, *I haue forſaken my Houſe, I haue left mine heritage:*

and

and haue giuen it into the hands of her enemies. O vnhappy houſe; time is it for this houſe, weeping to weepe, to weepe continually with *Hieruſalem*. Lam. 1. 2.

Beth, domus; *Egypt* the crying and lamenting land that had not one houſe in it, wherein there was not one or other dead. But O thou, my wounded ſoule, yea ſlaine & mortified through ſinne: Behold thy Sauiour cals thy little *Zache*; Make haſte, open, for I muſt abide in thine houſe, yea in mine owne houſe, which is thy ſoule. But loe, the enemy, that enuious euill one, hath got poſſeſſion; Yet open, deſpayre not (ſayth thy Sauiour) I am ſtronger then all thine enemies, and will caſt them out. *O come Lord Ieſus, come quickly.* Exod. 12. Luk. 19. Hoſea. 9.

2 The matter and furniture of this houſe. Shee is made of weeping, and furniſhed with teares: *She weeping weepeth continually in the night, and her teares runne downe her cheekes.* Lam. 1. 2.

In this verſe the Prophet laments the people led captiue from *Ieruſalem*; and as in the firſt verſe he lamented their captiuity vnder the ſimilitude of aſtoniſhment and amazement: ſo here he bewayles her miſery vnder the types of griefe and languiſhment.

The verſe hath three parts.

1 *Ieruſalem* lamentation.

2 The greatneſſe of her lamentation.

3 The cauſe of her lamentation:

1 Her lamentation: *She weepeth, &c.*

2 The greatneſſe is amplified by a foure-fold graduation.

1 By a Hebraiſme, *Bacho Tibcho*, she hath wept; She not onely weepes, but weepes continually; yea weeping weepes.

2 From the time when? *In the night.*

3 From her outward ſignes and tokens: *Her teares run downe, &c.*

4 From her totall desolation; She weepes without comfort: *She hath none to comfort her.*

3 The cause are her friends, and that is threefolde.

1 Their want of compassion: *They will not comfort her.*

2 Their want of faith: *They deale vnfaithfully with her.*

3 The harmes they doe her: *They are her enemies.*

Note. 1 *Ierusalem* and *Iudahs* lamentation: Shee that erewhile laughed merrily, euen now weepeth bitterly: *She weepeth.*

Note. 2 What is the first steppe to repentance (*scil.*) to haue a sense and feeling of Gods iudgements, & our owne misery: As *Ierusalem* had here: *For shee weepes.*

2 Sam. 17. 2 Chro. 33. Luk. 15. Mat. 26. Thus did *Dauid* in *Hierusalem*, *Manasses* in *Babylon*, the Prodigall child in the far Country, *Peter* by the High-Priests Hall.

Dan. 5, 30. Exod. 7. *Quod nec compunctionis scinditur; nec precibus mollitur.* But this did not *Balthazer*, when the enemies besieged the City; nor *Pharaoh* for all the plagues of *Egypt*. A token of an hard heart, that is neyther by compunction pierced, nor by praier mollified; which neyther sinnes punishment, Gods rodde, the threatning of the Scriptures, Gods iudgements vpon other, nor examples of all ages can pearce, mollifie, or bring vnto compunction, but will doe after the hardnesse of their heart, which cannot repent: whose custome of sinning hath taken away the sence of sinne.

Note 3. *Asperitas tribulationis origo est luminis.* What are the benefites of affliction? Sharpenesse of tribulation is oftentimes originall of light.

Torpens animus percussione tangitur vt excitetur. It brings vs to a feeling of our selues; For the sluggish soule by the touch of tribulation is awakened.

Greg. 6. Mor. 17. Like the bird that seing a man lye asleepe in the woods, & seeing a serpent drawing towards him to destroy him, will

will scratch and bite the sluggard by the fire to awake him. The sinner is the sleepe, sinne the serpent, and afflictions the rod, sent to awake him from his sinfull slumber.

1 Afflictions are Gods pouldrings to keepe our soules and selues from stinking and corrupting: *David* when he was persecuted by *Saul*, committed not those grieuous sinnes of murder and adultery, which hee committed in his prosperity, lying idle in his pallace. Take away idlenesse, and farewell licentiousnesse. *Aegesilaus* had no leysure to be sicke, nor the persecuted soule to pamper sinne.

Ociasi e illa perire Cupidinis arcus. *Ouid.*

The Israelites making bricke vnder *Pharaoh* in *Egypt*, committed not such sinnes, as they did being fed with Quailes and Manna in the wildernesse. Then in distresse they called vnto the Lord, now in their prosperity they cleaue vnto Idolatry.

2 They are Gods Physicke for the sicke soule. God is the best Physition both for knowledge and practise. He knowes where we are sicke, and the best way to cure it; wherefore he tempers his potions according to the dispositions of his Patients, euery one shall haue his *Dosis*.

If *Adam* and *Eue* be sicke of discontent because they are not Gods, he will send them to the earth from whence they came, to teach them they are but men. Gen. 3.

If *Nabuchadnezzar* be sicke of pride, because of his great *Babel*, hee will send him among the beasts, to teach him to know his Lord and Maker, and to let him vnderstand that he is worse then the Asse or the Oxe that knowes their owner, and their Masters cribbe. Dan. 4.

If *Manasses* bee sicke of Idolatrie, hee will send him into *Babylon*, the land of confusion, to teach him (by confusion is the end of idolatrie) he will let him know that the Lord is only God. Esay 1. 2 Chron. 33.

If the Prodigal be sicke of wantonnes & abundance, he will send him to the beggarly husks, to teach him that he was worse then theirs, and therefore was not worthy of them

Luk. 15. 16.

huskes which the swine did eate. And so of all other spirituall diseases.

The good Physitian will take away that which a man loues best, if he know it will be hurtfull for him; & giue that which he loues worst, if it bee good and healthfull for his Patient. Thus doth the great Physitian of our soules with vs.

If riches hurt vs, he takes them away, and giues vs pouerty: If plenty, scarsenesse; if health, sicknesse, &c.

Chrysost. hom 2. in Act Apost. Pædagogus noster.

3. They are our Schoolemasters to teach vs Gods booke, and the way to heauen; yea, they are Christs Schoole; like the houses of mirth and mourning; of fasting, of feasting; of praying, or playing; of God, or of Belial; where we shall be taught lessons of light, or of darkenesse; of Christ, or of Sathan; according to the learning and doctrine of the Schooles. *Dauid* was a good scholler in this schoole saying, *It was good for me that I was in trouble*, there's the schoole: for thereby I haue learned to keepe thy commandements. O goe thou and learne the same.

2. The greatnesse of her weeping, amplified by a foure fold Gradation.

1. From a Hebraisme, *She weeping weepes.*

Plorando plorat. Vat. Inculcatio, & geminatio verborum, affectus loquentis, rei magnitudinem, & singularis miseriæ significat, quod per locutionem validius tangit populi, & efficacius cor penetrat audientis. Hugo in Thren. lib. 2. Quod dolor semper maneat, non cessans. Gilbert.

Gemination, and doubly repeating words signifies the affection of the speaker, the worthinesse of the matter, and the wonderfulnesse in the manner, because doubled Elocution more firmely pierceth the peoples notion, and penetrateth more effectually the heart, and the Hearers apprehension.

The olde Latine translation readeth it, *plorans plorauit*: because griefe appeared alwaies in the windows of her eies. He doubles the verbe (weepe) in token of that excessiue griefe, wherewith they were afflicted and tormented.

Shee weepeth continually, no moment of intermission without weeping, one weeping vpon another

waue

waue vpon waue, teare vpon teare, like *Iobs* messengers of misery, before one had done speaking, comes in another, and another, and another.

Fluctus super fluctum, luctus super luctum. Iob. 1.

So here griefe vpon griefe, mourning vpon mourning, weeping vpon weeping, one griefe was not ceased, nor one weeping ended, before another comes vpon the necke of it: Oh saith the Prophet, *My soule shall weepe in secret, and mine eye shall weepe and dreppe downe teares, because the Lords flocke is carried away captiue*, Ier. 13. 17.

Plorans, plorabit: The old translation: *Lachrimando, lachrimabitur; Vvaabhi.* To note first, That the punishment was very great; and therefore Gods anger was not small, for God is the Father of mercies, and would not the death of a sinner, he will shew mercy vnto thousands of them that loue him.

2. Cor. 13. Ezech. 18. Exod. 20.

God is pleased better with the title of a Father then of a Iudge, and therefore when you pray, pray thus, *Our Father, &c.* and his delight is more in shewing fauour, then in sending punishment, and in mercie then in iustice, for his mercy is ouer all his workes. Surely, God is the God of loue. He is *Iehouah* of great compassion, and much mercy: Thou (O God) art a pittifull God, and mercifull, the earth is full of his mercy; Mercy reioyceth against iudgement, and God will not forget his mercy, for his mercy is euerlasting, his louing kindnes endureth for euer: and in twenty sixe times iterated, His mercy endureth for euer.

1 Ioh. 4. Exod. 34. Psal. 86. 15. Iam. 2. Psal. 77. Psal. 100. 5. Psal. 107. Psal. 136.

How then is this people so miserable? Their sinnes brought this misery vpon them, who after their hardned and vnrepentant heart, *heaped vnto themselues wrathe against the day of wrath, the declaration of God that iust iudgement.*

Rom. 2. 5.

Mercy contemned flies to iustice. How often would he haue gathered them together, as the Hen her Chickens, but they would not.

Mat. 23. 37.

If then thou wouldest not haue God rebuke thee in

Psal. 6. 1. his indignation, nor chastice thee in his heauy displeasure, enter while the mercy gate is open. Pray with Psal. 51. 1. 2. *Dauid. Oh Lord, according to the multitude of thy mercies, and compassions doe away mine offences. Wash mee throughly from mine iniquity, and cleanse me from my sinne.* Make haste to kisse the Psal. 2. *Sonne lest he be angry, and so you perish, for blessed are they that put their trust in him.*

Note. Great offences must haue great repentance. Now this people had sinned a great sinne. *Israel had fallen by her iniquities, therefore is her hauing sore continuall, and her plague desperate,* and therefore she weepes continually, yea therefore the land shall mourne.

Lam. 1. 8. Exod. 32. 21, 30. 31. Hosea 14. Ier. 15. 18. Ier. 15. 18. Hosea. 4. 3. 1 Kin. 21. 27. Ionah. 3. Festring sores must be soundly launced, and great sins must bee throughlie repented: a deadly wound is not easily cured, nor a grieuous sinne easily pardoned. Euen *Ahab* after his murder and possession will rend his cloathes, put sackcloth vpon him, fast, lye in sackcloth, and go softly in token of his sorrow for sinne. Both the King of *Niniue*, people, yea and cattell, fast, couer themselues in ashes, &c. shewing, great sinnes deserue great sorrow. *Niniue* whose sinnes had killed her, repentance reuiued her.

Niniue quæ peccatis suerat, pœnitentiæ floruit.

2. Yet the true penitent will doe more: First, he will labour for a true, humble, broken and contrite heart. And this is no easie thing to obtaine. *Dauid* labours hard for it. *Create in mee a cleane heart (O God) and renue a right spirit within me. Cast mee not out of thy sight, O Lord, but establish mee with thy free Spirit.* This asketh a new Creation.

Psal. 51. Psal. 51. 10.

2. Secondly, he will set his sinnes, and Gods tribunall alwayes before his face. *My sinnes are alwayes before my face,* to cause him to feare, &c. to tremble. Feare in a weake Christian is an vnpenetrable shield against Gods iudgements, therefore tremble and stand in awe, and sinne not, for Gods iudgements alwayes accompany sinnes, feare then to offend.

Psal. 51. 3.

Timor lapsibus præcauet.

3 Thirdly, he must haue a godly sorrow; a sorrow that breedes repentance vnto saluation. 2 Cor. 7.

This sorrow must bee accompanied with faith and hope, assuring the true Penitentiary of GODS mercy through Christ, against the despairing sorrow of *Cain, Iudas*, &c. To sinne is to kill the soule; but to despaire, is to descend into hell.

4 Fourthly, Hee must be altogether new, body and soule. The old man with his workes must be put away, & the new put on. Christ cast not one, but seuen deuils out of *Mary*. *Zacheus* is religious and liberall: *A little thorn will trouble all.* Col. 3.8. Eph. 4.22. 24. Rom. 6.6. 1 Cor. 5.

5 And lastly, He must so continue vnto the end, not with the Sow to returne to her mire. A Christian mans life is a continuall study, and an exercise of mortifying and humiliating our rebellious flesh. A continuall meditation on the Law of GOD; and hee that doth this shall neuer fall. *Mortificanda Carnis exercitium vita: Calu. Psal. 1.2.*

Now then as Repentance is not so easie a thing as men make it, that deferre their Repentance to their last end; Let such know, That late repentance is seldome true in performance. Great sinnes would haue, nay require great sorrow, and the greater offence the greater punishment. Wherefore *Dauid* will wash his couch with teares all the night long; *Mary Magdalen* wash Christs feet with her teares, and wipe them with her haire. So many sinnes, so many sacrifices. *Peter* must goe out, and weepe bitterly; and blessed are those that weepe, for they shall reape comfort. *Panitentia sera, rara vera.* *Psal. 6. Ne iudex ob. delictamea, sed obruta parcat.* Mat. 26. Mat. 5.

As punishments, sorrowes and troubles increase eyther to our selues, family, neighbours, or country, as here vnto *Iudea* and *Ierusalem*: so must our lamenting, weeping, and repenting be encreased, multiplied, and augmented, both for them, & for our selues, for the same.

Because wee are members and brethren. Now, mem-

Note.

members haue a fellow-feeling one of anothers miseries: If the hand be hurt, the eye will weepe, &c.

Iob.30.25. *Iob* did weepe with him that was in trouble, and his heart was in heauinesse for the poore: Exod.32. *Moses* rather then *Israel* should perish, would be wiped out of Gods booke: *Paul* be *Anathema* for the brethren: Ier.9.1. *Ieremy*: Oh that my head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughters of my people.

Tunc tua res agitur, paries cùm proximus ardet.

2 Because when thy neighbours house is fired, thine is not free; thou hadst need to mourne, seeing thy neighbour burned, and to looke vnto it, least the next bee thy turne.

Iosh.7. 2 Sam.24.17. 3 Because peraduenture for our sinnes, such plagues and punishments are sent, and inflicted vpon a Family, City, Nation, Country: *Achan* sinnes, and *Israel* hath the ouerthrow, so *Iosiah* rends his clothes. *David* sinned in numbring the people, and there dyed in 3. dayes, 70000. of the plague; yet *David* acknowledged the fault to bee in him saying, *I haue sinned, for I haue done wickedly, but these sheepe, what haue they done? Let thy hand (I pray thee) be against mee, and against my fathers house, I am the man only that haue done euil*, it was my onely guilt. Alas, this people neither would, nor could: therefore dye thy sword in blood on me, Oh *Ramias*, and let mee pay the ransome of thy discontent.

Ille ego qui fecì in me conuertite ferrum, O Rutuli, mea fraus omnis: nihil iste nec audre, nec potuit. Virg. Æn.12.

Isa.37.36. Delirant Reges, miseri plectuntur Athenæ.

When *Sennacherib* had sent *Rabshacheh* to rayle on the Lord God of Hosts, there dyed of the Army in one night 185000. Kings may dote, but the people Common are damnified.

The second Amplification is borrowed from the time, *scil.* in the night. *Shee weepeth continually in the night.*

There be two opinions of this weeping in the night. 1. *Gilbertus* and *Paschasius* in their Commentaries write, that

that the Iewes report in their Annalls, That that night wherein the Chaldeans entred into the City *Ierusalem*, and by the permission of God being angry, inuaded it with a bloudy mind, and vnmatched cruelty; they often times saw ouer the temple in the ayre, & sometimes in the middle of the City a prodigious Comet, whose aspect made them despayre. Then fled *Zedekiah* and his Nobles, and all the men of warre by night. Then the people howle, lament and cry with a hideous noyse, because the Chaldeans were broken in vpon them. Then from euening vntill midnight, all the people heard a most lamentable and pitifull hissing and crying from aboue, as it were of one or more yeelding vp the ghost, with most vncouth, and before vnheard of gronings, sighings, sorrowings, with most lamentable roaring. In which strange and vnaccustomed lamentations, there was heard many to crie, Woe, woe, woe, to the people, City, Temple, And the people spent ouer all that night with griefe intolerable, and weeping sorrows vnspeakeable.

Some of the Hebrewes thinke this or these were the Angels that kept the Temple, To whom Saint *Hierome* assenteth saying, That Angels haue power ouer Angels; & that some rule Kingdoms, some Cities, some the godly Gardians of the soules of men, reioyce or mourne according to the occasion offered: sometime reioycing at the welfare and happy dwelling of the people, and sorrowing at the ruine and misery of a wretched, sinfull Nation, & often shewes signe and token of their sorrow, thereby to bring the people to repentance.

1 The Angels haue compassion ouer vs; therefore much more ought wee to haue compassion one of another, yea of our owne soules and selues.

2 *Our flesh*) for we are one another's flesh: when thou seest the naked, couer him, & hide not thy selfe from thine owne flesh, for in seeing him thou seest thy selfe, as in a glasse.

In illa nocte qua Chaldæi intrauerunt in Ierusalem, & in manu fortissima exindignationis spiritus cum animo crudeli & impetu ferali. Cuiusmodi inuenerunt, vicissim super templum in aere, & interdum super mediam Ciuitatis hoc prodigium, illa pauerunt, & desperare fecit.

4 Kang. 25. Væ, væ, væ, populo, Ciuitati, Templo.

In Esa. 33. 7. Angeli Angelis præsunt, & regiis quidam, & quidam vrbibus ad hominis curam deputantur, sicut & animæ, & vitia.

Note.

Esay. 58. 7.

Christ

Act 9.

CHRIST saw himselfe in the Poore mans glasse: *Matthew 25. What you doe to him, you doe to me.* And in their glasse that are persecuted for him: *Saul, Saul, why persecutest thou me?* So that *frater* is not onely *frui alter*, but *alter idem*, not almost another, but euen the same.

Matth: 5.

The mercifull are Gods children; Now true mercie is a compassionate heart in another mans miserie, whereby wee are compelled to relieue his necessitie. Weepe therefore with them that weepe; they that sowe in teares shall reape in ioy.

Misericordia est alterius miseriæ in corde nostro compassio, qua cum possumus subuenire compellimur. Aug. Iob: 29. 12.

No otherwise are wee made the members of our Blessed Redeemer Christ Iesus, then in adhering, subsisting, and helping our Neighbours necessitie. Loue one another, is Christs new commandement. Who hates, yea pities not his owne flesh?

Ephes: 5.

Non aliter Redemptoris nostri membra efficimur, quam adhærendo, compatiendo proximo. Greg: *Membrum quod non dolet, non pro sano sed monstruoso habeandum.* Aug: Nota.

Of our soules and selues, sole repenting our sinnes and miseries.

That member that is not sicke for sinne, wee must not account for sound, but senselesse. The letter then which is *Signum Salutis*, the Signe of Safetie, is onely set vpon the Mourners foreheads.

Psalm: 91. 11. *Mittet Angelos suos ad defensionem eorum qui hæredes futuri sunt promissionum cœlestium.* Ambr: Heb. 1. 14. Genes: 32. 2

2 The benefits of them that serue God; *He hath giuen his Angels charge ouer them, to keepe them in all their waies.* God sends his Angells to defend his heyres, they want no tuition, who are within the Arke of the couenant of Reconciliation. They are all Ministring spirits, for the soules sakes of those who are adopted inheritors of Saluation. When *Iacob* departed from *Laban*, hee went forth on his iourney, and the Angels of the Lord meete him; and *Iacob* saide, *These are Gods Hoast, and he called the name of that same place; Mahanaim*, or Tents.

As Cities subiect to the enemies inuasion and incursion are garded and defended with bands and companies of Souldiers, so are the soules and bodies of the faithfull by legions of Angels; *The Angell of the Lord pitcheth round about them that feare him, and deliuereth them; yea the Angels goe betweene the Campe of the Israelites and the*

Exod: 14. 19

When

When the ſeruants of the King of *Syria* came to take *Eliſha*, his ſeruant ſeeing the Hoaſt, cryed, *Alas Maſter, what ſhall wee doe? Eliſha* anſwered, *Feare not, for there be more with vs, then with them.* And at *Eliſhaes* prayer the Lord opened the ſeruants eyes, and hee looked, And *behold the mountaine was full of horſes and chariots of fire round about* Eliſha. 6 King. 6. 17. Ver. 15. Ver. 16. Ver. 17.

At the great plague from *Dan* to *Beer-ſheba*, *The Angell ſtretching forth his hand to deſtroy Ieruſalem*; the Lord ſayde; *Hold thy hand. Loe thus ſhall the man bee bleſſed that feareth the Lord, & makes Iehouah for his hope and refuge. He ſhall abide vnder the ſhadow of the Almighty, hee will couer thee vnder the ſhadow of his wings, and thou ſhalt be ſure vnder his feathers; his truth ſhall be thy ſhield and buckler. Oh my ſoule, feare thou the Lord. Behold I ſend mine Angell before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.* 2 Sam. 24. 15. Pſal. 91. 1. Exod. 23. 20

3. The curſed and miſerable condition of the wicked and vngodly; God is againſt them, and his Angels neyther will nor muſt protect them. When the Lord had caſt away *Saul* for his diſobedience, The ſpirit of the Lord departed from him, and an euill Spirit ſent of God tormented him. Note. 1. Sam. 16. 1. Vſe. 14.

Sinne (as ſmoake driues men from their houſes) chaſeth God and Angels from men. And now Men, Diuels, Beaſts, all creatures afflict, torment and perſecute the ſinner; for if God be againſt him, who can be with him? God both his enemy and his Iudge. *God ſhall take his zealouſie for Armour, and ſhall arme his creatures, to bee auenged of his enemies.* Wiſd. 5. 17.

The ſecond opinion of weeping in the night, ſaith *Paſchaſius* is, 1. becauſe *Ieruſalem* enioyed not the ſweet pleaſure of reſt and quiet; for the night is made for man to reſt in; Men at that time forget both paine, labour, ſorrow, trouble and trauell; yea, whatſoeuer elſe ſhould diſ- *Quod nullius quieris dulcedine frueba-*

com-

diſcomfort or diſquiet them: But they enioy no part of this benefite, for they are compelled to goe and weepe when the time inuited rather ſweet quiet and ſleepe.

2 Becauſe they vſed to meete ſecretly in the night, to talke of their lamentable vſage, and to deplore and bewayle their lamentable, miſerable calamity, vnder the Babylonians. Its a comfort in miſery to haue a copartner in calamity.

Solamen miſeris ſocios habuiſſe doloris.

3 Becauſe they durſt not weepe in the day, leſt they ſhould ſeeme to repine at their captiuitie, and to ſerue the Chaldeans againſt their wils, and by conſtraint; and thereby ſhould procure vnto themſelues (beſides vagabond, ſlaue, Iew, Captiue, with a thouſand more opprobrious, ignominious, proud, diſdainefull ſpeeches,) if not the fetters of *Ioſeph*, at leaſt the Bats, the blowes, and whips of *Egypt*.

Note.

He that is out of the loue, fauour, and protection of God, is deſtitute and voyde of all ioy, mirth, reſt and quietneſſe.

For firſt hee hath the ſting of conſcience, purſuing him night and day, like helliſh furies, that continually torment the damned ſoules in hell; euill conſciences are domeſticall furies, taking puniſhment of their wicked ofſpring.

Quæ pœnas repetant a conſceleratiſſimis filijs. Cicero.

A man may flye from any thing but his owne conſcience. Hee carries that clogge inſeparably, the guilt whereof hee may ſometimes forgette, but neuer forgoe.

Omnia fugere homo poteſt præter Cor ſuum, nõ enim poteſt a ſe quiſquam recedere, vbicunque erit, conſcientia reatus ſui illum non dereliquit. Iſodorus.

A man may conceale and hide his offences from mẽ, but neyther himſelfe nor his ſinne from his ſoule. The ſinnefull ſoule may eſcape the cenſure and iudgement of man: but to auoide the arraignment, accuſation, & condemnation of his conſcience, his accuſer and iudge, is as poſſible as *Dines* to ſhunne hels torments.

There is a two-fold iudgement prouided for the wicked

ked and vngodly man: In this world a tormenting conſcience, in the other euerlaſting puniſhment. *Iudas* knows them both.

Secondly, hee hath his owne ſinnes like barking curs crying: We carry a Catalogue of contempt of God and goodneſſe to the Tribunall. All thy works goe along with vs. Theſe are rauening Wolues, eating our fleſh, and tearing out our throates; a curſe that enters on the ſwearer, and conſumes him and his: Theſe like *Sodomes* ſinnes, and *Abels* bloud, cry to God for vengeance. And now *Cains* ſinnes are greater then they can bee forgiuen. Deceit needes no tormentor but it ſelfe, wickednelſe no torture but the guilt thereof. There is no quietneſſe in the life of a wicked man; for the worme of the conſcience offending, neuer dyeth.

Opera tua ſumus, tecum ibimus ad iudicium. Zach. 5. 3, 4. Gen. 18. Gen. 4. 13. *Sua quemque fraus vexat, ſuum quemque ſcelus agitat.* Cic. pro Roſcio. *Vita ſceleratorum nunquam poteſt eſſe tuta, quod maxima pœna peccantium eſt peccaſſe.* Seneca. Ep. 99.

Thirdly, he hath all the creatures againſt him; the fire ready to burne him, as it did *Sodome*, the ayre to infect him as in the plague, the earth to ſwallow him as *Corah* and his complices, the water to drowne him as in the old world, the Angels to deſtroy him like the hoaſt of *Senacherib*, the Beares to deuoure the vntaught children, the Lyon to deſtroy the Prophet; yea man and woman are all againſt the ſinner. There is a *Lamech* for murdring *Cain*, a *Phinies* for adulterous *Zymry*, A *Salomon* for treacherous *Ioab*, a *Iehu* for *Iezabel* and *Baals* ſeruants, a *Iael* for *Siſera*, a *Iudith* for drunken *Holofernes* a *Ioſhua* for thieuiſh *Achan*. *Quid multa?*

Sap. 5. Gen. 19. Numb. 16. Gen. 7. Eſay 37. 36. 2. Kin. 2. 1 Kin. 13. 24. Gen. 4. Numb. 25. 1 Kin. 15. 2 Kin. 9. Iud. 4. 21. Iudith 13. 8. Ioſh. 7.

It is out of doubt, the ſinner is in a continuall feare and dread of all creatures, yea of his owne ſelfe. *Ouid* found it by experience, *I wretched man feare many things, for much I haue done ill: I forge ſuch feares within my braine, as doth my ſenſes kill.*

Amorum 1. Eleg. 1. Multa miſer timeo, quia feci multa proterue. Exemplique mein torqueor ipſe mei.

Verily, there is no peace to the vngodly, ſayeth the Lord.

But of the godly man, *He ſhall not bee afraid of the feare by night, nor of the arrow that flyeth by day, nor of the peſti-*

Pſal.91. *peſtilence that walketh in the darkeneſſe, nor of the plague that deſtroyeth at the noone day: A thouſand ſhall fall at his ſide, and tenne thouſand at his right ſide, but it ſhall not come neere him: Hee ſhall walke vpon the Lyon and the Aſpe, and ſhall treade the young Lyon and Dragon vnder his feet; for the Lord knowes the way of the godly,* (ſcil.) he fauours, reſpects, likes it, and will cauſe it to proſper. Now *Dauid* will lye downe ſafely, and take

Pſal.4 7 Pro.15. his reſt, becauſe *Iehouah* maketh him to dwell in ſafetie. A good conſcience is a continuall feaſt: for, *Quid dulcius*, what more pleaſant? If the godly man ſhould dye in his ſleepe, yet is he ſure the Lord will receiue his ſoule: wherefore *Dauid* in aſſurance of Gods protection, will

Pſal.3. not feare 10000. men that ſet themſelues againſt him: but will lye downe, and ſleepe in peace, for the Lord is his Protector.

In that they durſt not meet but in the night, it ſhews vnto vs the lamentable eſtate of Chriſts Church in ca-

2 Mach.7 11. lamity, miſery & affliction, that dares not aſſemble it ſelfe not in publike, but in priuate, not in the day, but in the night. *Nichodemus* durſt not come to Chriſt but in the night. Many beleeued in Chriſt, but durſt not profeſſe him openly for feare. The perſecution of the Apoſtles,

Act.12:12. Heb.11.37.38 cauſed many to come together in the night to *Maries* houſe, and there to pray: But *Elias* could not finde one

1 King.19.10, 18. companion to ſerue the Lord, though there were 7000. that neuer bowed their knees beefore *Baal*.

Euen ſo now, and at all times, euen in the greateſt perſecution, through the election of grace; euen in the time of *Paul*; ſuch was the deuaſtation of piety and godlines: partly by reaſon of the Phariſaicall Conſtitutions and traditions; and partly, by reaſon of the perſecution of Chriſt and his Apoſtles; that there was ſcarſe one godly man found through all the land of *Iſrael*.

Vt nemo vel vnum pium in vniuerſo Iſrael quæſiuiſſet. Cum totus mundus factus eſt Arrianus.

In the dayes of *Arrius*, who durſt openly profeſſe Chriſt, ſeeing the whole world was deuoted to that ſect?

But

But one *Athanasius*, and hee must bee banished for his labour.

In the Primitiue Church, they were glad to haue their *Antelucanes Hymnes*, Theyr prayers and prayses before day light.

In the dayes when the Papacy swayed the Scepter, how were the poore Christians inforced to assemble themselues in the night, and in secret places?

Histories are not ignorant, yea many yet aliue can well remember. Oh lamentable! The Church bigge with child is driuen into the wildernesse, and the Dragon attending her deliuerance to deuoure the childe. Apoc. 12. 4. 6.

1 It is called *nox, à nocendo*; for it is the nurse of euill works, darke works: then the Princes of darknesse doe chiefly raigne, then the wilde beasts hunt after their prey, the thiefe and the robber after their bootie, the Adulterer after his delightfull pleasure, the Murtherer after bloud. All sinners then most principally practise sinne: yet this is the onely time when this people dare come together to sorrow, lament, and weepe.

2 It so thickens the ayre, as were it not for the stars, it would be like the darknesse of *Egypt*, blacke darknesse, darkenesse that might be felt: yea, the ayre would bee so thicke, as neyther man nor beast should be able to breath in it: yet this is the time this people must assemble to weepe. Exod. 10. 22. 22. Albumazer, 3. differ.

3 It weakens man that walks in the night, yea it puts him in great danger of Murtherers, theeues, enemies, blastings, fallings, and a thousand more mishaps, and euill accidents, yet this is the onely time the Iewes dare meet together to weepe.

How then are wee bound to God for this inestimable Iewell of liberty, and peace whereby wee may assemble together by day to pray, and prayse the Lord, in the middest of his congregation? They durst not weepe nor

sorrow together in the day: wee may both weepe, laugh, sing, prayse God, and bee merry in the Church, and at home; in publike, and priuate, euery man vnder his owne vine. *Oh my soule prayse thou the Lord. Oh that men would therefore remember the goodnes of the Lord, and the wonders that hee doth for the children of men.*

Thirdly, in that shee durst not weepe in the day, lest the enemies seing it, should thinke she repines at her seruice, and should thereby take occasion to vexe her more, and to oppresse her. Wee learne and see what little pitty and compassion is among foes and enemies, that will not suffer and permit those that are in misery, trouble, bondage, and affliction, to mourne, to weepe, to bewayle their sore calamities, and great aduersities.

Such was the case of the Israelites in *Egypt*, who complayning on their bondage and oppression, were so farre from finding mercy and compassion, as their case was worser after, then it was before: then they must haue no more straw, yet their taske is no whit diminished; now they are hit in the teeth with idlenesse, beating is their best cheare, stinking is their sweetest smel, the sword is in their oppressors hand.

Exod. 5. 21.

If a man were deadly sicke, and knew his disease would kill him, yet dares neyther aske counsell, nor seeke for remedy: is not hee in a most desperate and lamentable case? Yet this is the case of this people in *Babylon*, sicke, yea deadly sicke, through their trouble and oppression, yet are so farre from seeking ease, as they dare not bee seene to grieue, mourne or weepe. Like a man that both sees a man cutting off his flesh, and dismembring on his body, yet dares neyther cry, nor speake: so this people laden with misery, grieuously oppressed through slauery, afflicted in aduersity, dare not be seene, speake, weepe or cry.

In

In the night) There is a true and a fayned weeping: *Hierusalem* faineth not heere, but weepes in deed, in good earnest, in the night. Hypocrites weepe and lament in the day, the light, not in the night; in the darke, in publike, not in priuate, in the open streetes, not in their closed houses, before all the people, not before GOD alone, in the market place, not in priuate Chambers, before all the people, not before GOD alone, with howlings and cryings, sighings and sorrowings, to be reputed, not to be truely sorrowfull. Like our hypocriticall Pharisies, and Pharisaicall Papists. Hypocrites blow a Trumpet, and giue almes before men to bee seene and praysed. They pray in the streetes to bee seene, they vse vaine repetitions, and much babling to bee heard. Mat. 6. 1. 2. Mat. 6. 5. 6. 7.

The Papists makes three Psalters: first is *Dauids*, which containes thrice fiuety Psalmes. Secondly, our Ladyes Psalter, which containes thriee fiuety *Aues*. Thirdly, *Iesus Psalter*, contayning fifteene principall petitions; which tenne times repeated, make also thrice fifty.

Euery one of these petitions must be said by himselfe, ten times; and you may say them eyther vpon your ten fingers, or ten beades. The first petition beginnes thus; 1. *Iesu, Iesu, Iesu, mercy.* 2. *Iesu, Iesu, Iesu, mercy*, 3. *Iesu, Iesu, Iesu, mercy*; and so to euery petition ten times. Are not these the vaine repetitions of Hypocrites, which Christ forbiddeth in the Gospell?

Saint *Augustine* hath rightly branded, saying, Hypocrites doe all things to be seene of men, although in that they haue the greater sinne; for with their vizarded and affected shewes of sanctitie, they mocke men, deceyue themselues, and prouoke God. Dissembled equity is not equity but iniquity; dissembled verity is not verity but vanity. In this euery Hypocrite doubles his offence, and for offending deserues double puninishment.

Hppocrita omnia opera faciunt, vt hominibus appareant, & eo grauius peccant, quo dolo affectato, homines deludunt, seipsos decipiũt, Deum irritant: Simulata enim æquitas non est æquitas, sed iniquitas, simulata veritas non veritas, sed vanitas: Ideo omnis Hypocrita culpam sibi geminat, & culpa duplicem prometetur, Aug. in Epist. ad Calloſ.

Mat. 23.

These are like vnto the painted Tombes, which appeare fayre without, but within are full of dead mens bones. There is woe vpon woe proclaimed against such. *Woe bee vnto you Hypocrites*: Eight times together in one Chapter.

In the night) *Isidore* and *Bede* diuide the night into seuen parts, Euentide, twi-light, bed-time, midnight, Cocke-crow, Day-tide, Breake, or Spring of the day.

Vesperum. Crepuscul. Conticinium. Intempestum. Gallicinium. Matutinum. Diluculum. Isidor. Etim. 5. cap. 4. Bed. de Imagine mūdi. l. 2. cap. 9.

The night is all that time betweene Sun and Sun: Sunne-rising, and Sunne-setting. *Vesperus* is that part of the Euening, which immediately followes the setting of the Sunne, so called of *Vesper*, the Euening star, which shuts vp the day before the day shuts vp the skie. *Vesper* tels the Sunne is gone by; This the Astrologers call, *Stella Veneris*, The starre of *Venus*, which both goes before the Sunne-rising, and then it is φώσφορος, and follows the Sunne-setting, and then it is called ἕσπερος.

ἀμφιλύκη, *dubia noctis crepuscula*, Σκιὴ, λυκ *dubia.*

Crepusculum, Twi-light; The time betweene the day setting, and darke night.

Conticinium, Bed-time, when men prepare to take rest; A generall silence, when all things are quiet, desiring sleepe.

ἀκροχύτια, *intempesta nox* Virg. *Aduſta Nox*, *Tacit*, ἠὼς of Ἕως, *Aurora, Lucifer*

Intempestum, Midnight without noyse, without word and worke.

Gallicinium, Cocke-crowing, When *Chanti-cleere* salutes the morne, ioyfull that the night is passing.

περίορθρον.

Matutinum, the day-starre, or that time, that goes betweene the night and the day, or betweene the departure of darknesse, and the comming of the morning.

Diluculum, the Spring of the day, betimes in the morning, a little before Sunne-rising. And *Hierusalem* did mourne all these times, for shee mournes continually

nually (*scilicet*) shee continues mourning, yea, shee weepes continually in the night, i. All night continues weeping: Shee takes not the setting of the Sunne, nor the twilight alone to weepe in; nor doth she it till midnight, but in stead of washing her couch (with *David*) in which shee did not lye, shee washeth face and feet (with *Mary*,) for continually *She doth cry*.

Not with *Peter* vpon the Cocks-crow, then to weepe in bitternesse: but from *Vesper* to *Lucifer*, to sit and mourn in heauinesse.

In the night) It is reported of *Sibylla* that shee did see in her visions, a woman a widdow, appearing vnto her, vpon a mountaine in the wildernesse, bewayling her lamentable widdowhood, seuen nights long.

But this people, this widdow *Ierusalem*, laments not onely seuen nights, nor seuen times seuenty times seuen nights, but seuentie yeares in a wildernesse, a confused wilderness, in *Babylon*, the land of confusion: Oh come out of her all yee people of the Lord.

Alas, alas, wee cannot say this people; we are confined hither for our sinnes.

Looke thou then vpon their misery, and forsake thine iniquitie, lest thou bewayle not thy widdowhead onely seuen nights with *Sibyllaes* woman, or seuenty yeares with *Hierusalem*, but seuenty, seuenty, seuenty worlds of yeares; and that not in the wildernesse of *Babylon*; but in hell the land of darknes, euerlasting horror and confusion.

Question. In the night, shee weepes, laments, and bewayles: What?

Answere. 1 Shee bewayles the vanity of her felicity, which was not so much as a *punctum* to eternity.

2 Her sinfull sinnes which stirde vp wrath, and pulde downe vengeance.

3 Her grieuous punishments worse then *Ioseph's* prison, *Pharaohs* oppression, *Nambuchadnezzars* rage.

4 Her vniuersall desolation, forsaken both of GOD and man.

Set her before thine eyes, and pray betimes to haue an vncorrupted heart in thy sinne-corrupted body. In more pompe thou canst not be, for thee was Lady of the Nations and Princesse of the Prouinces. More fraile and brittle thou art sure for to bee, for thee continued hundreds of yeares, thou art not certaine of an houre.

There bee foure blessings men most desire, Honor, Health, Riches, and Beauty. *Ierusalem* had all these, yet thee found the Preachers sayings true, *Omnia Vanitas.*

Remember thou then, and ruminate on the saying of *Euripides*: *Who knowes whether to liue, be to die, or to dye to liue*: for what is βίος life, but βία, violence & trouble, and γένεσις, but θανεῖν ὧδε, birth, but a casting out into the earth? The morning of mans life is as a flourishing flower, earth and dust happely ere night, faith onely reuiues the flower, or else we were worse then dust for euer. But then if thou wilt bee a glorious flower in the world to come, thou must get her in this world, an odoriferous sent, and an essentiall substance, ἀκακίαν, and εὐθυμίαν, an vpright mind, and a pure soule. *Iacobs* smell, and *Dauids* sacrifice: euen *Maries* part, true pietie and godlinesse, which shall neuer bee taken from thee.

First then, lament with *Ierusalem* the vanity of earthly felicity, and set not thine heart vpon it.

When one bragged vnto *Lacon* of his multitude of shippes and shipping, hee answered, the little esteemed that felicity which hanged vpon ropes, and depended on cables; but such is all mundane prosperity. *Crassus*, that so greedily hunted after the Parthians gold, perishing miserably, had his head throwne into a vessell of molten gold, with this Motto, *Thou hast thirsted after gold,*

now

Vt sit mens sana in corpore sano. Iuuenal.

Omnem crede diem tibi dilux-isse supremum. Hor.

Eccl. 1.

τὸ εὖ δὲ ἐν τῷ ζῆν μόνον ἐστὶ κατ' ἀρετήν, τὸ δὲ κατ' ἀρετὴν δὲ ζῆν.

Mane virens flos est cinis sub vespere vita: fide cinis rursus flos generosus erit.

Templum Dei mens pura, Xixthus Pythag.

Luk. 12, 42.

Nil moror fœlicitatem de funibus pendentẽ & aptum rudentibus.

Aurum sitisti, aurum bibe.

now drunke they fill.

Tertullian reports of the Indians and Ethiopians, that they made no more account of gold then of dirt, and in contempt of siluer & precious stones, they wore them on their shoes and startups; For, sayth Saint *Bernard*, What is gold but redde earth?, or what siluer but white earth? What hath made this (not pretious) a precious gemme? Euen the couetousnesse of the sonnes of *Adam*. *Tert. de cultu mulierum,*

Quid est aurum nisi terra rubrii argentum alba? sed quæ ea fecit pretiosa nisi filiorum Adæ auaritia, quæ vere pretiosa non esset.

Why then should men make so much of the transitorie things of this world, which are neyther perfect good, nor permanent, no not their owne? for if they be their owne, why doe they not take them with them? because as they brought nothing into the world, so they shall carrie nothing out; *For naked they came, and naked they shall returne.* Iob, 1.

Oh that men were wise to foresee the end of all things: Oh that men were wise, then would they vnderstand & consider their latter end! Lest the Lord kindle a fire in his wrath, which shall fire the mountaines, and consume the earth, yea burne to the very bottome of Hell. Had *Hierusalem* thought of this in her prosperity, shee should not haue bewayled the vanity thereof in the night of her captiuity. Deut. 32. 29. Deut. 32. 22.

The world is like *Ionas* Gourde which springeth in one night, and withereth in another: so worldly prosperity riseth quickly, and falleth suddenly; increaseth in an houre, and decreaseth in a moment; it comes and fadeth, it stands and falleth; It shewes it selfe, and presently vanisheth, *Surely, the world passeth away with the lust thereof, both the lust of the eyes, concupiscence of the flesh, and the pride of life.* Ionah 4. 6. 1 Ioh. 2. 17.

2 Secondly, shee bewayles and weepes for her sins, that caused this punishment. Her sinnes originall & actuall. In the first, shee was headde and house, in the second

brought vp and nouriſhed: In *Adam* ſhee had a cruell fall, but in her ſelfe ſhe cleane deſtroyed her ſelfe, and by her ſelfe quit all things that were without, and about her ſelfe: and therefore ought to weepe for her ſelfe in her ſelfe; and for all thinges about her ſelfe, by her ſelfe.

The conſideration of foure things ſhould make euery one to weepe.

1 The remembrance of his grieuous ſinnes and tranſgreſſions.

2 The feare of Gods anger & iudgements to be poured on him for his iniquity.

3 The miſery of this preſent life in the Country & company of ſinners.

4 The conſiderations of the ioyes of heauen which ſin hath loſt; the ſinfull man hath not obtained, nor ſhall any time enioy without great weeping and repenting.

And this is now *Ieruſalems* caſe & cauſe of weeping: For firſt, the remembrance of her Country where ſhee is not.

2 The afflictions which ſhee ſuſtaineth in *Babylon*, where ſhee is.

3 Gods wrath inflicted on her for her wickednes.

4 And laſtly, the memory of her diſobedience and rebellion ſhee ſo fouly and fearefully committed in *Iudea* and *Ieruſalem*.

Saint *Bernard* ſpeaking of all ſinnes, laments them thus: O Lamentable generation, and vnhappy, whoſe father is horrid carefulneſſe, whoſe mother is ſhamefull filthineſſe, whoſe ſiſter and companion is baſe vncleanneſſe, whoſe nurſe and inſtruction is falſhood and fooliſhneſſe, whoſe heyre and daughter is euerlaſting bitterneſſe. A generation ſixe-fold miſerable, borne in care, ſwadled in ſhame, attended with vice, nurſed with folly, wedded to ſinne, hath iſſue eternall ſlauery.

Wherefore let vs learne this leſſon of our Sauiour, who was

O Generatio flebilis, O infelix, cuius pater ſollicitudo horrenda, cuius mater turpitudo pudenda, cuius ſoror & ſocia, vita immunditia, cuius nutrix & doctrix falſa & fatua, cuius vxor & ſponſa, culpa voluptuoſa, cuius hæres & filia, eſt pœna perpetua, Ber. *de Spec. Pœnit.*

was neuer read to haue laughed, to haue wept thrice; firſt, to ſuffer paine, after to inherite.

Of the Prophet, firſt to ſow in teares, then to reape in ioy: of *Beda*, to lament in this life, that we lament not in the life to come.

To bewayle here the abundance of ſinne, leſt wee bewayle there the loſſe of *Sion*; for if wee weepe not for Heauen, wee ſhall weepe in Hell: Grieue then that thou mayeſt not grieue: Sigh for thy ſinne, that thou mayeſt bee ſaued. If thou deſireſt celeſtiall benediction, ſhun thou not terreſtriall affliction: for who euer heard or read of any that went from mirth to mirth, from ioy to ioy, from glory to glory? We reade of *Sodome*, that from luſtfull pleaſure went to balefull paine, of *Nabuchodonoſor*, that from proud glory went to beaſtly ſhame; of *Pharaoh*, from his regall throne to become meat for fiſhes: but wee neuer reade that *Dines* went from pleaſure to Paradiſe, nor *Balthaſar* from quaffing in conſecrated cups, to taſte celeſtiall Nectar; nor *Iudas* from his earthly bags to poſſeſſe the heauenly treaſure.

Ploret hic, ne ploret in æternũ; Condoleat hic, ne doleat in æternum, ſi nolet plorare gloriæ, ſi nolet dolere, doleat, ſi velit ſaluari, ſuſpiret, ſi velit delectari, ingemiſcat. Bed. Exhort.

Exaudiet nos, at prius nos cibabis lachrymis, at non ſemper, ſed in menſura & tempore, quod tu poſuiſti in tua poteſtate. ſed tũ veniet illud tempus, ceſſabũt lachryma. Sauonarola in Pſal. 80, 5. Plaut. in Amphit. ἄλλοτε μὲν τε κακῶ ὄγε κυδιόωντι ἄλλοτε δ' ἐσθλῶ. Homer. Iliad. vlt.

Surely, the way vnto the Crowne is by the Croſſe: God will heare, but firſt expects our teares, not alwayes, but in meaſure, euen in that period of time which hee reſerueth in his power, at which time all teares ſhall be wiped from our eyes; for through the whole courſe of mans life, mirth is attended and accompanied with miſery.

Homer faines *Iupiter* to haue two great veſſels ſtanding at his dore, the one filled with the water of affliction, the other with ioy and gladneſſe, tempering the one thus; That mans life is ſometimes ſeaſoned with mirth, ſometimes with mourning.

The third Amplification is from the outward ſigns of her griefe and ſorrow, demonſtrated by her teares, running teares, teares running from her eyes, as water from the

conduict, yea running downe her cheekes, as water runs downe the hill, or raine runs downe the houses, or from the spoutes.

Stro. 3. *Clemens Alexandrinus* tels vs of *Saturns* teares, and *Iupiters* teares; and that the Pythagoreans by *Saturnes* teares, signifie the Sea; and *Orpheus* by *Iupiters* teares, signified raine.

To leaue their fictions, this peoples teares ran downe in such abundance, as if they would haue made a streame, a floud, a riuer; for thus sayth the Prophet, *Her teares runne downe like a riuer day and night.*

Lam. 2. 18. Teares in the plurall, oftentimes signifies calamitie, griefe, sorrow, as a perfect and sure cognizance of the effect of such calamities.

Lachrimæ plurales crebro significant calamitates, dolores, tristitias veluti certissimum horum affectuum indicium. Illiricus.

Thou hast fed me with the bread of teares, and giuen me teares to drinke with great measure.

Psal. 80. 5. *Shalish, mensura magna.*

Those that weepe (as this people) plentifully, oftentimes eate and drinke their owne teares as they runne downe their cheekes. Such were *Dauids* teares, eating and drinking teares; *My teares haue been my meate day and night*: And againe, *I mingled my drinke with teares.* A Psalme of this captiuity. Such were *Niobes* teares his drinke in *Ouid.*

Psal. 42. 3. Psal. 102. 9. Metam.

So that here *teares in her cheekes*, signifies a very great weeping, lamenting and mourning.

And notes vnto vs that her heart was truely affected with a sense and feeling of her afflictions, miseries and calamities; for it breakes out into teares: the second step to true repentance.

For, first went weeping, now followes teares: First goes weeping with contriuances; now comes teares in great abundance: the first noted a sorrow for sinnes, the second, a great and feeling sorrow of their iniquities and transgressions.

Psal. 6. 6. *Dauids* sorrow expressed by his teares: *Euery night I watered my bed with my teares.*

Mary

Mary Magdalens teares, woon masked Christs feete with her teares. Luk.7.38.

The sorrowfull tokens that the Lord requires of a penitent people, are, Fasting, Weeping, Mourning; *Call the mourning women, Let them take up a Lamentation for vs, that our eyes may cast out teares and our Eye-lidder gush out of water.* Ioel.2.12. Ier.9.17.18. I thinke our Irish, when they hire women to mourne for their dead, allude to this place.

To testifie our true sorrow for our sinnes and miseries, are requisite: *Eyes, Cheekes, Teares; Her teares runne, &c.* *Collect.*

ὀφθαλμος, ὄμμα, *Oculus.*

1 Eyes are taken in Scriptures; 1. Properly. 2. Figuratiuely.

1 Properly, as, The eyes of the seruants looke to the hands of the Masters, and *Ionathans* eyes receyued sight; and *Ioseph* must lay his hands on *Iacobs* eyes, and close them. Let him close thine and my eyes, sayth *Penelope*, speaking of *Telemachus*. Psal. 123. 1.Sam.14. *Comprimat ille meos, Comprimat ille tuos.*

2 Figuratiuely, and so it signifies Iudgement, Knowledge, Vnderstanding; The Mind the internall eyes: for as there is an External, so there is an Internall Eye, *Seemeth it a small thing to you, or in your eyes, to be sonne in Law vnto a King?* i. in your iudgement. And the Prophet saith, *Woe vnto them that are wise in their owne eyes*, i. in their own iudgements and opinions. 1.Sam.18.23 *Iudicio vestro.* Esa.5.21.

Illyricus hath many and sundry significations.

The eyes of Iustice (sayth *Chrysippus*) must bee pure, circumspect, and immoueable; That is, Hee (that is to iudge aright) must not turne his eyes this way or that way, to decline from right and honesty. Eyes are the windowes of the heart, and giue difference to the obiect, or discerne betweene obiect and obiect. *Oculi iustitiæ puri, aperti, immoti.*

The Sunne seeth, and maketh others to see, yet goeth immoueable in his circuit; yea the Heathen did dedicate Iustice to the Sunne: Let them see vs, let vs vnderstand our selues: Let vs be no sleepers, lest with the foo- *Videant nostri Intelligamus nos.*

lish

liſh virgins we goe to borrow light.

In vertice ſceptri.

The Heathens placed an Eye in *vertice Sceptri*, in the top of the ſcepter, to ouerſee & moderate all; and good reaſon, for the eye is the Keeper of the whole body. O keepe my outward eyes that they behold no vanity, and mine inward eyes that they aſſent not to it. Haue you not eyes in your heads to looke to the running of your Lamps? Then there be Eyes, 1. *inward*: 2. *outward*. In the Soule, in the Bodie: both Weepers, but the inward cauſeth the outward to weepe. Now theſe inward eyes are the Eyes of the ſoule, vnto whome the outward, the Eyes of the bodie demonſtrate, and beare witneſſe of her contrition, and theſe are 1. *Underſtanding*; 2. *Memorie*.

1. Memorie calls to minde, and remembring viewes, moſt ſeriouſly about, both vpon the good we haue omitted, and the euill we haue committed. Inſtance *Hieruſalem*, ſometimes bleſſed, ſometimes rich, internally, externally, hauing time and place to doe good, and did euill; in remembrance of which, ſhe weepes, wayles, and poures downe teares for her ſinnes, both of omiſſion and commiſſion.

2 The vnderſtanding Eye lookes vpon the ioyes, & bleſſings paſt, preſent, and to come, which the ſinfull man hath loſt for his vngodlineſſe: and the plagues, paines, and puniſhments, which the vngodly man deſerueth for his wickedneſſe, as doth *Ieruſalem* heere; Her eyes caſt out teares, and her eye-liddes guſh out of water; for a lamentable noyſe is heard out of *Sion*: How are wee deſtroyed, and vtterly confounded? for wee haue forſaken the land, and our dwellings haue caſt vs out. *O therefore teach your daughters to mourne, and euery one his neighbour to lament, for death is come vp into our windowes, and is entered into our Palaces to deſtroy the children without, and the young men in the ſtreetes.*

Deiecta ſunt. vulg. proiecerũt habitaculum in terrã inimici. Vatab. Ier. 9. 18, 19. 20.

Note.

Shee remembers and conſiders what ioyes and bleſſings ſhee had in the land of promiſe and proſperity, but

now

now hath left them by reason of her iniquity; and what misery shee now sustaineth, and deserueth in a land of punishment and destruction, by reason of her impiety.

To teach vs to lament betimes our sinnes, both of omission and commission (*Had I wist*, comes to late. *Time is bald behind*) lest if God consider what is done amisse, and come to iudgement against transgressors, *O Lord, who is able to abide it?* Surely, Heauen is lost, and Hell obtained; if his mercy preuayleth not against his iustice. *Post est occasio Calua.*

2 As there must bee eyes, so there must bee cheekes, as spoutes whereupon to runne. *Her teares runne downe her cheekes.*)

Cheeke is diuersly taken in holy Scripture, somtimes by way of *Synecdoche*; for all kind of violence, force, power; as Psal. 3. 7. *O Lord, arise, helpe me my God, for thou hast smitten all mine enemies vpon the cheeke-bone.* *Maxilla.*

Sometimes by way of an Hebraisme, for a scornefull, disdainefull, and contemptuous vsing or abusing of any one. *They haue opened their mouthes vpon me, and smitten me on the cheeke with reproach.* Iob. 16, 10.

But here in this place it is taken for an excessiue sorrowing, grieuing, mourning. Lam. 1, 2.

Ieremie mourning for the Iewes, & the Iewes mourning, for themselues in such sort, as *their teares runne down their cheekes.*

To teach vs both in aduersity and prosperity, how to bewayle our sinnes, euen with teares, running downe our cheekes: Namely, with the teares of an humble and contrite heart, running downe the cleare and pure conscience of the penitent; set vpon, and fastned vnto the head of faith. For as the iawes doe grinde, diminish, breake in pieces, and prepare the meate for humaine nourishment: So doth the Conscience, discusse, examine, dissolue, direct, what conceptions, suggestions, and

and temptations are best for godly nutriment.

And as the ornament, beauty, comelinesse, or deformity of the face, are shewen and manifested, by or in the cheekes: so the pulchritude or turpitude, well-fauouredneſſe, or euill-fauouredneſſe of the ſoule is ſhewne in, and by the conſcience.

If it bee good, it is our glory, as it was vnto the Apoſtles; *Our glory is the teſtimonie of our Conſcience.* 2 Cor. 1. 12.

If bad, it is our ſhame and ignominie, as to *Adam* in Paradiſe, who for ſhame hides himſelfe; or *Iudas* in *Ieruſalem*, who for ſhame hangs himſelfe. Gen. 3. Mat. 27. 5.

For ſeeing the two cheekes of the conſcience are firſt the loue of that which is good, true and right; and ſecondly, the loue of that which is profitable, commodious, and delightfull; the conſcience that knowes the ſecret of the ſoule, informes the ſoule, how farre ſhee exceeded, or had beene defectiue, or ſlacke in the practiſe of eyther of theſe, and ſo prouokes her to lament, and weepe vntill her teares runne downe her cheekes.

3 As there muſt be eyes and cheekes, ſo there muſt be teares to manifeſt this ſorrow.

Lachryma le cree. Math. τὸ δάκρυ. *Drough, cree,* A bad heart.

Teares are diſcommendable, and commendable.

Diſcommendable, are of two ſorts, 1. Hypocriticall. 2. Infernall.

Hypocriticall are counterfeit teares, teares that come from ſuch as are rooted in euill, and continue not in their repentance, when they fayne a kind of teares, as Hypocrites doe prayers to be ſeene, or to ſeeme to bee full of ſorrow: As *Ioab* to bee full of loue to *Amaſia*, when hee ſtabde him; or *Iudas* to Chriſt, when hee betrayed him. 2. Sam. 20. Mat. 26.

Such were the teares of *Niniuie*, and *Ahab*, as appeares by their deſtructions and confuſions. Theſe are very Crocodiles teares, who will weepe when ſhee hath killed a man, and yet not long after, will doe the ſame. So will theſe in hypocriſie and feare, ſeeme to bee penitent, and ſhedde forth teares, but preſently (like the dogge vnto his

his vomit, or the Sowe vnto the mire) with *Lots* wife will looke backe againe to *Sodome*. Theſe are theeuiſh, and whoriſh teares, who will weepe before their Iudge; but no ſooner ſet at liberty, but they will fall to their former villanies.

Secondly, Infernall teares are ſuch as the damned ſend forth in hell, *Where ſhall bee weeping and gnaſhing of teeth.* Mat. 24. 51. Mat. 25. 30. Mat. 13. 42.

Theſe teares (ſayth *Gregory*) are more horrible then effable, more to bee feared then expreſſed. *Timendum eſt potius quam expenendum. Greg.*

The puniſhment of Hell is two-fold, fire and froſt; to the fire belongeth the weeping eyes, to the froſt and cold, the gnaſhing cryes. *Pœna Gehennæ duplex eſt, Ignis & frigoris. Ad ignem pertinet fletus oculorum. Ad frigus ſtridor dentium. Rabanus.*

There ſhall the hard-flinty-hearted Iew weepe, that wept not at Chriſts death and paſſion; yea all vnmercifull and incompaſſionate *Dineſſes*, that neither pitty the ſoares, aſſwage the hunger, nor couer the nakednes of *Lazarus*, ſhall weepe, wayle and gnaſh their teeth. Mat. 25. 46.

If then for not giuing, ſuch paine is purchaſed; for vniuſt taking away, ſure great puniſhments are prefixed.

If he for doing no good muſt ſhed teares innumerable, what ſhall hee ſhedde that hath done euill intollerable? Yet theſe like *Eſaues* teares will come too late; Pray therefore with *Iob*: *Oh let mee take a little comfort, before I goe to the land of darkneſſe*; or rather, O let me weepe for my ſinnes heere, leſt I goe into a land as darke as darkeneſſe it ſelfe. And with *Dauid*, *Stay thine anger from me, that I may recouer my ſtrength, before I goe hence, and be no more ſeene.* Iob. 10. 21. Iob. 10. 25. Pſal. 39. 13.

2 The ſecond are commendable teares, and they are many, but may bee reduced to foure heads, according to the riuer from whence they flow. Here muſt the ſinnefull ſoule bathe her ſelfe, not only ſeuen times, as leprous *Naaman* did in the riuer of *Iordan*; but with weeping *Ieruſa-*

ruſalem, ſeuenty yeares together, and that continually: Then will the Lord, not onely ſmite the tongue of the Egyptian Sea, and ſo ſmite her 7. ſtreames, that men may walke thereon with ſhooes: Not onely deſtroy ſinne, the ſting of death, and tongue of hell, but hell it ſelfe, and will make the triumph with *Paul*, and ſay, *O death where is thy ſting, O Hell where is thy victory; The ſting of death is ſinne, and the ſtrength of ſinne is the Law; but thankes bee vnto God, who hath giuen victory through our Lord Ieſus Christ*, who hath dryed vp our teares, and wiped our eyes.

Eſa. 11. 15.

1 Cor. 15. 55. 56. 50.

Pſal. 116. 8.

Apoc. 7. 17.

Apoc. 21. 4.

The firſt ſort of commendable teares flow from the riuer of Innocency. A riuer (not made by the ſtamping of *Pegaſus*, or the treading of an Oxe) but by the feare of God.

Theſe excuſe the weeper, and declare him innocent. Such were *Ioſephs* teares in priſon, when the yron entred into his ſoule, becauſe hee would not yeeld to the enticements of his wanton Miſtreſſe.

Gen. 39.

Such *Suſannaes*, for not hearkning to the luſtfull Elders, who cryed with a loude voyce ſaying: Thou (O Lord) knoweſt how they haue borne falſe witneſſe againſt mee; and behold I dye, whereas I neuer did ſuch things.

Ver. 42. 43. 44.

And the Lord heard her voyce. Such were the teares of the Saints and Martyrs in time of perſecution and oppreſſion: as of *Micheas* vnder *Ahab*, *Fedde and feaſted with the bread and water of affliction*: or *Naboth* in the daies of *Iezabel*, vniuſtly killed for his vineyard; or the ſeruants of the Lord, in the raigne of *Manaſſes*, who ſhed innocent bloud exceeding much, and repleniſhed *Ieruſalem*, from corner to corner; or the two women in the *Machabees* (carried round about the City, their babes hanging vpon their breſts) caſt headlong ouer the walls for circumciſing their children: or *Eleazarus* beaten vnto death, for not eating ſwines fleſh: or the ſeuen brethren, and

1 King. 22. 27

1 King. 2.

2 Mach. 6. 10.

2 Mach. 6. 30.

2 Mach. 7.

and their mother.

Esayas saw *Jeremiahs* dungeon, *Stephens* stoning, *Paules* torment, *Bartholomewes* flaying, the Apostles (as their Master) mocked, scourged, imprisoned, stoned, hewed a sunder, slaine with the sword: Saint *Iohn* put into a Cauldron of burning oyle. *Lawrence* broyled on a Grydyron vnder *Decius*. *Ignatius* Bishoppe of *Antiochia* throwne to beasts by *Traian*. *Attalus* rosted on a spitte at *Lugdune* vnder *Antheninus Verus*. *Vincentius* torne in peeces vnder *Diocletian* in *Spaine*, with a thousand other.

Riuers of bloud, bitter and intollerable torments, which the poore innocent Martyrs suffered, both in the time of Papacie, and before, no doubt extracted, and wrung from their eyes, many innocent teares.

Teares in innocency, which running downe, are put in Gods bottle.

The second sorte of teares proceede, and doe flow from the riuer and spring of a strong and liuely faith, & a sure, stedfast hope, which ease the troubled mind in the time of persecution and affliction. Such were *Dauids* teares, *Psal.* 42. 3. *My teares haue beene my meate day and night, while they say dayly to mee, where is thy God? when I remembred this, I powred out my heart, saying, Why art thou cast downe my soule? Waite on God, for I will giue him thankes, he is my present helpe, and my God.*

Then, sayth *Arnobius*, Sorrow depart, leaue off to trouble me, Hope makes me safe & sound; health is the gladnesse of my countenance; Thou (O God) giuest cheerefulnes and liberty in the blessed aspect of thy eternall mercy. First, goes affliction; affliction wringes out teares, Teares ease the heart, issuing from the springs of faith and hope. *Dauid* is afflicted, afflicted, weeps, weeping trusts in Gods, and findeth ease.

Augustine giuing a reason of weeping, sayth, When the gall of bitternesse troubling the righteous mans soule

with anguish of minde, to see Gods Name blasphemed, and his worst enemies persecuting his best seruants, weepe forth Teares, but in remembrance of Gods presence receyueth comfort.

Excessiue griefe straightens a mans soule: Teares enlarge it. Enlargement giues it ease. Hence, in paine and miserie wee groane, sigh, sobbe, weepe, to ease and enlarge the Heart, least it burst with griefe.

Thus many godly men in theyr distresse powre out Teares vnto God, and hee receyuing them into his bottle, giues them ease. *Thou hast put my Teares in thy Bottle: Are they not in thy Register?* Surely God is with them in theyr tribulations, hee will not let their Teares fall vnto the ground, but will set them before his Face, for a remembrance.

Augustine found no ease but in his Teares, for when hee had tryed and proued his Soule, and perceyued that he carryed about him an vnpatient conscience, he sought out a place where to lay downe his burthen, and to ease himselfe. Hee went to the greene and pleasant Woods, and it was not to the Dauncing-schoole, the Playe-house, nor to the Musicke, nor the odoriferous Gardens, nor to the delicate Banquets, nor to the soft and pleasurable beds of Downe: No, not to his Bookes or Librarie. He abhorres all things, euen the Light it selfe: and whatsoeuer was not the Euer-liuing *GOD*, was odious and hatefull.

Besides Lamentations and Teares, he bathed himselfe, as it were, in the bath of health, or healthfull bath. Such are Teares, this is *CHRISTS* marke: These the token, hee the Verite.

From the fountaine of Pietie and godlines flowe forth the Teares of Brotherly Loue, Mercie, and Compassion, enforcing vs to doe that good and godly office one vnto another, that we are able.

CHRIST wept ouer *Lazarus*, and say the people, behold

August. lib: 1 cap: 11 de mirabilibus Sacræ Scripturæ.

Psal: 56. 8.

Horrebat enim omnia, etiam ipsam lucem, & quicquid erat, quod ipse non erat: sc: Deus, improbum & odiosum erat, præter gemitum & Lachrymas, in quibus solis aliquabis erat requies, quasi in balneo salutari. Aug: Cõfess. 4

Ioel, 2.
Matth. 23.

Ioh: 11.

Behold how he loued him; These were Loue-teares, but his Loue rested not there, but his inward Affect was more fullie showne in an outward Effect, hee raised him from the dead.

To these teares of Compassion, the very Beasts inuite vs. Dogges and Horses doe bewayle and compassionate their dead Maisters, and they weepe bitterely. Wee read of *Cæsars* Horses, that they wonderfully mourned, and shedde manie teares for him. And that there be Horses in *Cappadocia*, will suffer none to backe them, but theyr own Maisters, who being dead, the Horses will so weepe, mourne, and lament, as abstayning from all foode and sustenance they dye with hunger: Will not these creatures rise vp in iudgement against vs, hard-hearted and incompassionate men?

Cæsar & equi sic dolet Magistratus vt se-nerrimæ lachrimentur. Bed. Exhor: cap: 18.

Oh learne of them so to bewayle and weepe for thy Lord and Maister, CHRIST thy Sauiour, as neuer to suffer the World, Flesh, or Sathan, nor any other sinfull Ryder, at any time to backe thee.

If euery creature naturally loues his like, then loue thy neighbour as Christ did thee, who not onely wept, but also dyed for thee. *Moses* mourned for the *Israelites*, and for theyr good, would be blotted out of Gods booke.

Io: 15. 12.

Ex: 32. 32.

Samuel did so pittie *Saul*, as hee made God in a maner angry, to see his mourning. And *Ieremy* makes bookes of Lamentations for the *Iewes*. And *Dauids* teares gushed out in compassion on *Syon*; for true Mercie, is a compassion of another's miserie, in our owne heart: Such were *Iobs* Teares for the Poore, and our Sauiour Christes for *Hierusalem*.

1. Sam. 16. 1.

2. Mac: 4. Eccles. 22. *Misericordia est alienæ miseriæ in corde nostro compassio.* Aug:

From the Well-spring of true Repentance, flowe the teares of Contrition, Confession, and Perseuerance. So were *Dauids* Teares fountaines of true Repentance, working contrition, and an humble and contrite heart; Contrition was seconded by Confession, both strengthened by continuance. For *Dauid* persisted, and

Iob: 30. Luk: 19.

Psalm: 51. 2. Sam: 12.

hee did that which was right in the sight of the *LORD*, and turned from nothing that hee commaunded, all the dayes of his life, saue onely in the matter of *Uriah* the *Hittite*.

Illa lachryma lugẽtes confortat, & consolatur, pœnitentes emundat, diabolum fugat, & Christo reconciliat: fœlicis lachryma afflictio salutaris. Cassiod: *in Psal.6.*

Cassiodore, writing vpon *Dauids* earnest Repentant groanes and Teares, saith: That those Teares comforts the mourner, amends the penitent, chases away the Diuell: and the healthfull torment of the afflicting Teare, makes a Reconciliation vnto our Sauiour *IESVS*. Yea, so great is the vertue of true contrition, proceeding from an humble and penitent heart, as that it oftentimes procures Christs absolution, without vocall or orall confession.

Mat.26.75.

Thus wee reade of *Peter*, hee went out, and wept bitterly, but we reade not of his speaking, wee finde that he wept, but not that hee spake, we acknowledge his lamentation, but knowe not his satisfaction. His offence was washed by his Teares running downe, when his shame was too great for to be knowne. Teares haue a care to modestie, yet doe not blush though they doe runne down the cheeks. True teares obtaine what they aske in silent. *Magdalen* wept, we finde not what she said. Yet shee obtained mercie: for they were teares of loue.

Inuenio quod fleuerit, non inuenio quid dixerit. lachrymas eius lego, satisfactionem non lego: lachryma modo lauant delictum, quod pudor est ore confiteri Isidor. *de munere.2.*

Teares oftentimes are trewer then the Tongue, or better then the Purse: For the Tongue may dissemble, or tell not all, and the Purse may bee emptie, and not haue wherewithall to buy a pardon, but true Teares tell all the trueth, bewray the whole affections of the heart, and obtaine remission.

When Teares come from the Teates of true Repentance, as Milke is to the Infant, so are the teares vnto the penitent.

As the raine descending from the clowdes, clarifies the ayre: So Teares distilling from the penitent, purifies the heart.

There bee diuerse qualities in the Teares of the bo-

bodie, and ſundrie effects in the Teares of the ſoule.

They are hote and moyſt; theſe comfort the colde conſcience, and mollifie the hardneſſe of the heart. They are ſalte and wet; theſe ſeaſon the ſoule, and waſh cleane the heart from the filth of iniquitie. They are in a ſort bitter and ſweete.

Theſe weane vs (as Worm-wood, the infant from the dugge) from the world, and turne our ſorrowes into ioy, they make vs reape in ioy.

Dhimgnah in Hebrue, ſignifies both Teares, Wine, and Oyle: to note, that as Oyle cheares the countenance, and Wine makes glad the heart, ſo doe Teares vnto the Soule and Conſcience.

They moyſten the Eyes, mundifie the heart, quiet the Conſcience, eall vpon *GOD*, and quenche the fire of Hell.

GOD (ſaith *Arnobius*) is more mercifull to the Repentant, then the Believing: For hee is but ſingle in the Believer, double in the Repenter.

Sauanorola ſpeaking vpon the words: *Thou haſt fed them with the bread of Teares*, vſeth a *Proſopopey*: ſc: *Cibabis nos pane lachrymarum*.

I hope to be heard, becauſe thou haſt loued Trueth, and canſt not denie thy ſelfe: For, thou haſt ſayde and commanded, *Aske and it ſhall be giuen you: Seeke, and yee ſhall finde. Knocke, and it ſhall be opened vnto you.* But firſt of all, thou wilt feede vs with the bread of Affliction and Teares: a bread beeing both ſweete and bitter: For Teares are bitter and ſweete; Bitter, for the abſence of the good: Sweete, for the aſſurance of finding it. Bitter, becauſe deferred Hope afflicts the ſoule: Sweete, becauſe *GOD* (who teacheth vs to pray) is preſent, and his preſence is fulnes of Ioy and Sweetnes.

Teares waſh off the filth from the face of the Conſcience: clarifies the vnderſtanding: mollifies the heart by deuotion: and ſeaſons the ſoule, with the excellent guift

Plus eſt miſericors Deus in ſæuientem, quam in rogantem, ibi ſimplex eſt, hic geminatur, & quaſi duplici lumine declaratur. Arnob: in Pſalm: 42.

Spero exaudiri, quia veritatem dilexiſti, negare teipſum non potes. Dixiſti cum, petite & dabitur vobis, quærite & inuenietis, pulſate & aperietur vobis: verum prius cibabis nos pane lachrymarū, pane amaro, pane dulci. Sauanor: in Pſal. 80. 5.

Lachrimæ lauāt facie conſcientiæ, clarificāt intellectum, humectāt cordeuotione, & ſapo & præbent charitatis. Ibid

of Charitie. For whilst wee remaine in Prayers mingled with Teares, the *LORD* from Heauen respects and visites his Vine.

Labour then for a weeping heart, a heart that can raine downe teares, *Magdalen*-teares, the teares of true repentance: and in this life too. For now is the time to wash away thy sinnes, with the flouds of Repentance. For, if thou now wilt not saile to Heauen in the riuer of Contrition, thou shalt (where thou wouldst not,) be drowned in the Ocean of Perdition. Let the vnrelenting heart whose sinnes hath crucified the *LORD* of life, learne of the Crocodile to weepe; who if shee kill a man, and considering what shee hath done, will bee so inwardly touched with excessiue griefe, as for seauen dayes together, shee will neuer cease from weeping, and sheadding off teares.

In oratione cum lachrymarũ permanẽtes, Deus virtutẽ de cœlo respicit, & visitat vineã suã. Arnob: *in Psal:* 80.

Nunc locus est flendi, locus peccata luendi. Qui modo non flebit, flendi cum tempus habebit, aterno luctu lugebit, sed sine fructu. Beda.

True sorrow is Repentance her companion, and trickling Teares are griefes chiefe testimonie. The griefe of the minde will bewray it selfe by the countenance of the man. *GOD* will haue his iudgements to be feared, and will haue men to tremble at his anger. Yea, both bodie and soule to shake and quake for their iniquities: Then will men most truely grieue, and turne vnfainedly vnto the Lord.

Comes Pœnitentia dolor est, & testes doloris sunt Lachrymæ defluentes. Aug: *tom* 2. *serm:* 18.

Grieue wee must, and powre downe Teares, for wee haue sinned, and *GOD* is prouoked; but still in Faith: For, who can say that God is mooued with his miseries, and takes pittie on his Teares, but hee that from a liuely Faith can call *GOD ABBA*; and believes that hee is as truely beloued of God, as a Childe is, or can be beloued of his Father? Vnfained repentance includes a perseuerance: for first, some counterfaite Repentance and a sorrow for their sinnes, and say, they are very sorrowfull for their transgressions and offences, but they cannot weepe, or shead foorth Teares. No doubt but this is true in some, for the deeper Waters make the lesser noyse,

noyse; and ſmall cares may haue tongues, when inteſtine ſorrow is mute.

But for the moſt part it is to bee feared, wee may ſay with *Seneca*, That no greater cauſe of weeping is miniſtred then where teares are aboliſhed. O let vs beware of that fearefull ſaying: Though our bodies dye, our ſinnes liue freſh in Gods memory, except by teares wee haue made interceſſion for mercy, whoſe benignity by true repentance may bee effected, and our ſinnes purged and reiected.

Sen, declam. 4.

Defunctis corporibus integra ſeruatur crimina, niſi prius apud Deũ lachrimarũ interceſſione ſint purgata. Aug. tom. 2. ſer. 51.

Our bodies fadeth, our ſinnes ladeth, except interceſſion be made to Chriſt by teares; our ſoules are poſſeſſed with perpetuall feares, puniſhment eternall, not to body corporall, but both body and ſoule in death perpetuall.

O remember this yee that forget God, leſt hee take you away, and there be none to helpe.

2 Others weepe with their eyes, but not with their hearts. Theſe are time-weepers, or time-ſeruing repenters; their penitency is like the ſparckle, ſoone out, or extinguiſhed.

Iſidore, calls theſe mockers, deriders, not penitentiaries, who continue not in their repentance; rather contemning Gods hand, as acknowledging ſubiection, and in their pride they mocke at affliction.

Theſe are thoſe, who with the dogge returnes to their vomit, heaping vp ſinne on ſinne in their hearts, till there bee no place for Chriſt Ieſus to enter. Theſe are weepers but ſtill ſinners; they forget not to ſhedde teares, but neyther forſake nor forget their former ſinnes and offences.

The Prophet cals vpon vs to bee waſhed, and bee cleane: *Waſh you, make you cleane.*

Eſa. 1. 16.

Who is he?

He that ſincerely his offences bewayleth, and the ſelfe ſame ſinnes, in the ſelfe ſame kind, neuer com-

Lauatur, qui praterita plorgit, & plangenda non committit.

leth.

Wash you in the riuer of repentance; for it is a Metaphor, and not meant of materiall water. That was the Heathens, and now the folly of the Turkes and Papists, who sprinckling their Holy-water, say, *By water blest, thy sinnes redrest, be life and health vnto thee.*

Aqua benedicta deleat tua delicta: sit salus & vita. Illyricus.

Remission cold, we're knowne of olde, Let water neuer woe thee.

But wash you in the waters of repentance, and then though your sinnes were as crimson, they shall bee as white as snow, and though they were as red as scarlet, they shall be as white as wool. First goes repentance, and then comes remission and forgiuenesse, both the worke of God: *Dauid* cryes to God, to *wash him throughly from his iniquities, and clense him from his sinne. And purge mee with Hyssop, and I shall bee cleane, wash mee, and I shall bee whiter then snow.*

Esa. 1. 18.

Psal. 51. 2. 7.

Auerroes perswading vnto mourning, vseth this *Anagnus*, saying: Bewayle thy ioy, deplore thy annoy: thy ioy, heauens ioy; a ioy prepared, though in flesh not enioyed.

Lætitiam luge, & planctum deplora.

2 Thy weeping, helles weeping, which thou hast deserued by thine offences; where shal be woe vpon woe; woe to the mind by griefe immoueable, woe to the body by paine vnpartable, woe for the losing of eternall happinesse, and woe for getting euerlasting wretchednesse: For the terrible day of the Lord, *is darknesse, and there is no light in it.*

Amos 5. 16. 17. 18. 19.

The third sort of repenters weepe vnfainedly, and continue to the end, and shall be saued. What bootes it the Marriner to passe the Ocean, and perish in the Hauen, or the climer to get almost vnto the toppe, and then to slip and fall?

Let vs continue like *Iacob*, neuer to let God goe while wee haue his blessing, neuer to leaue off weeping, till wee haue remission.

Gen. 32. 26.

Like

Like *Anna*, neuer to cease praying and weeping, vntill wee haue our *Samuel*, our asking of the Lord: Pray for *Ieremiahs* wish, for an head that will hold an Ocean of teares; That with *Dauid* wee may wash our couch with our mourning, and bewayle our sinnes day and night. That our head be like the mount *Lebanon*, whence flow the two riuers *Ior*, and *Dan*, the two cesternes of our eyes. 1 Sam. 1. 20. Ier. 9. 1. Psal. 6.

Shall the woman in the Gospell with continuing, weary the vniust Iudge? and shall not wee continue our prayers and repentance before a iust and mercifull Iudge? Oh, the vertues that proceed from teares and prayers are admirable! They cast out Diuels, and are as the redde sea to drowne *Pharaoh*, sinne and Sathan, with all his armies. Mat. 17.

Teares that flow from true repentance, are as the riuers of Paradise. Those watered *Eden*, these *Animam*; yea as the deluge drowned the Gyants and vngodly: so these drowne hell, and quench her flames. Gen. 2.

As sweete droppes and dewes, doe make a fertile Spring: so true hearty teares with repentance make a vertuous soule.

Saint *Paul* requires sixe things of euery true penitent Sacrificer. Rom. 12. 1.

1 A giuing both of body and soule vnto God, against our Semichristians with *Agrippa*, and our delicate and dainty halfe repenters. *Aut totum honora, aut totum abyce.* Nazianz.

2 Wee must giue our own, not others; against those that borrow and hire others to pray and weepe for them.

3 A giuing of a willing and a liuing sacrifice, against those that giue constrained teares and repentance in their death: constrained piety is no piety.

4 It must be holy (that is, sayth S. *Augustine*) immaculate, pure, vnstained, against vnclean, impure, polluted, and sinne-retaining repenters. *Aug. in tropas sacræ scripturæ, lib. 4.*

5 Accep-

5 Acceptable to GOD, against fayned Hypocrites, and counterfeit Penitents, odious vnto God; for he cannot abide them.

6 Reasonable, against brutish, heathenish, Idolatrous, Papisticall repentance. The lancing of *Baals* Priests, selfe-whipping Papists, humaine traditions, a religion for a shew.

1 King 18.28. Col.2 23. Ier.16.6. Rom.12.1.

But sayth Saint *Paul* to the Romanes, *I beseech you brethren by the mercy of God, that you giue vp your bodies, a liuing sacrifice, holy, and acceptable vnto God, which is your reasonable seruice of God.*

3 Thirdly, the causes of *Ierusalems* weeping, are two-fold, eyther, 1. Generall. 2. Particular.

The generall causes, foure.
1 Loue.
2 Shame.
3 Punishment.
4 Offence or fault.

Psal.137. Euphrates.

First, loue of City, Kingdome and Temple; which she altogether desired, but could not enioy at all: *By the waters of Babylon we sate downe and wept, when we remembred thee O Sion.* Ver.5 6. *If I forget thee, (O Ierusalem) let my right hād forget her cunning, & my tongue cleaue to the roofe of my mouth.*

Veniat ergo nobis in memoriam mater Ierusalē, dulcis in castitate, pura in simplicitate, lenis in correctione, munda in conuersatione: videamus animo quid perdidimus, & exclamemus dicentes si oblitus fuero tui Ierusalem, &c.

Arnobius allegorizing sayth; That the Soule is ledde captiue through sinne. Let vs therefore remember the heauenly *Hierusalem*, pleasant in her chastity, pure in her simplicity, gentle in correction, pure in conuersation; Let vs perpend what we lost, and we must needs cry out and say; Oh, I will neuer forget thee, deare *Hierusalem!*

Terence in *Andria* sayth, That there is nothing more lamentable in the estate of man, then alwayes to wish that they cannot compasse, and to possesse that which giues them no solace, both being deathes companions.

So were this people in captiuity alwayes wishing what

what they had not, *scil.* *Iuda* and *Hierusalem*, and religion; and euer hauing what they would not, *Chaldea, Idolatrie, Babylon.* When they had what they would (the Word, Peace and Plenty) they did not regard it. Now hauing what they would not, (No prophetie, oppression, penury) they weepe, remembring.

2 Shame, *scil.* for the reproach, shame, and derision, which the Chaldeans put vpon them; and wherewith they did afflict them, laughing and mocking at their misery; *They that ledde vs away captiue required of vs songs and mirth, when we had hanged vp our Harpes, saying, Sing vs one of the songs of Sion.* Psal. 137. 3.

Celebre, instruments of mirth, or mirth it selfe. Some deriue it from *Talal, ejulare; Talab, suspendere.* Some from *Halal, vilulare, quasi in vlulatibus nostris.* Others of *Halal, insanire, quasi inimici mei qui insaniunt contra nos*, scil. *dentes.* Our enemies the causers of our sorowes, in scoffing wise required mirth and melody at our hands, euen mirth of mourners, and of sighers singing. Pagnine.

This is a vice called ἐπιχαιρεκακία, Mirth in others mourning; *Cicero* sayth, Maleuolence is a pleasure in anothers damnage. Hence comes ἐπιχαιρέκακος, *maleuolus*, he that reioyceth at another mans calamitie, as the Babylonians that beare euill will to *Sion*, can say in derision to their captiues, Sing. ἡδονὴ ἐπὶ ἀλλοτρίοις κακοῖς *gaudium ex alienis malis.* Plutarch. περὶ πολυπραγ.

This is the policie and practise of the Diuell, to laye punishment vpon punishment, and adde paine vnto paine, to peruert the righteous as he did *Iob.* And his children follow his example, for they are of the Diuell their father: for euen then when our Sauiours soule was heauie vnto death, and did sweate drops of innocent bloud, his body nayled to the Crosse, and the burden of all our sinnes were layde vpon him; the cruell Souldiers offer him vineger; the euill thiefe vpbraides him, and the wicked Iewes mocke and reuile him. Ioh. 8. Mat. 26. 38. Luk. 22. 44. Mat. 27. Esa. 53.

Is this to remember our selues, when we behold our neigh-

Esa. 58.7.

neighbours, and to couer his nakednesse, for hee is our flesh?

O weefooles, and slow of heart to beleeue the Scriptures, and what they haue taught vs concerning humane instability, and this worlds mutability, whose prosperitie fadeth as a flower, and vanisheth as a vapour; for then would we pitty them that are in misery, remembring that as one waue ouertakes another, and as that running water which is now before our neighbours doores, will bee presently at ours: so may sorrowes and afflictions, though we be now free from them, yet may they suddenly lay hold vpon vs.

Tu quoque fac timeas, & quæ tibi læta videntur, Dum loqueris fieri tristia posse putes. Ouid. de Ponto. 143.

μολος ταυτα σιμωνιδης θρηνησας. Aristides in Epicedio.

Non tibi diua parens generis, non Dardanus author, Durus sed lauis genuit te. Caucasibus horrens Caucasus. Virg. Read.

3 The third cause of their weeping is the greatnesse of their miserable punishment in her captiuity, euen such as *Simonides* himselfe might worthily lament with lamentation.

For her punishments were intollerable, subiect to stormes, tempests, blastings, voide of houses, must hang their Harpes vpon the trees, with a thousand more, set downe in this booke of Lamentations, and that among their enemies, plowing long furrowes vpon their backs, among a dominering, cruell rocky-hearted nation: such as *Dido* describes *Aeneas*, saying; From heauenly race thou neuer sprang, *Priam* was ne-re thy sire; but from the rocky *Caucasus*, or flint preseruing fire.

Ἀφράστους, stony and hard necked, Metaphoriee, an vnseethable, and stubborne-necked man, κερασβόλους, made of Horne, described by *Nazianzene*, saying: Let the Hornie hearted man heare his fruitfull properties, who amongst all that euer the earth brought out, is the onely hard and vngentle creature, whom neyther showre penetrateth, nor earth softneth, but remaineth continually without the iuice of goodnes, continuing more obdurate then the hardest horne. Not all the *Nenia* or lamentable songs vsed at burials, can equiualent this Lamentation, whereof there bee three particular causes alledged in this

this verse.

1 Disconsolation.

2 Infidelity and enmitie.

1 *Her louers are not comfortable.*

2 *Her friends are vnfaithfull and treacherous.*

3 *They are become her enemies.*

1 Of all her louers; *Ohebh, diligens* or *amans*; louing of *Ahabh, amare, diligere, vnde Ahaph, Amor, Charitas,* ἀγαπων, of ἀγαπαω, ἀγαπω, *Adamo, cole, amplector*; it is more then φιλεω, *vnde* ἀγαπητος, *charus, amasius, &* ἀγαπη *charitas.*

Ex omnibus amatoribus, Vatablus: Ex omnibus charis, vt. Transl. *qui*, of all her best and deerest beloued: but there is not much difference in the Scriptures, betweene *Amatores* and *Cari*.

The wordes haue two parts, 1. *Her Louers*, 2. their want of duty, *scil.* comfort; *Among all her Louers there is none to comfort her.*

1 *Her Louers.*) *Cicero* sayth that *amare est plus quam diligere.* And the Diuines preferre Charity aboue both. Loue aymes at all obiects, euen of beasts and riches; Charity respecteth onely God and man.

Augustine defines loue to be an affect of the reasonable soule, by the which shee seekes something with a great desire and appetite to enioy it; by which affection she both enioyes and embraceth it with a certaine inward sweetnesse, and keepes it being gotten: and this loue is two-fold, 1. Of God. 2. of Man.

Amor est omnium obiectorum, Charitas tantùm Dei & hominum.

1 Of God, towards man: *In this is charity, not that wee loued God, but that he loued vs.* 1 Ioh. 4.

2 Of man, and that is, 1. of man towards God: *Thou shalt loue the Lord with all thy heart, &c.* whom wee should *oculitus amare*, loue onely: whereupon man is called *oculissimus*, most deerest: For the Poet could speake of his loue saying; He loued her more then his eyes; yea, shee was dearer then both his eyes. What shall we say of Christ

Mat. 22.

Quem plus illa oculis suis amat? Nam te plus oculis meis amarem, ambobus, mea vita, charior oculis. Catullus.

Christ our loue, who loued vs more then himselfe, then his soule, but account him more dearer vnto vs then our selues, then our soules?

Christ of himselfe sayth, I lay downe my life for my flocke: shall not wee then answer againe; Verily thou (O Christ) mayest rightly challenge my life and soule, who for mee gauest thy life and soule. *Iacob* was as deare to God as the apple of his eye, what should God be then to *Iacob*?

Merito de me vendicas meam, qui pro me dedisti tuam.

Deut. 32. 10.

Fiue things especially inuite vs to loue God.

1 First, the Scriptures; *Thou shalt loue the Lord with all thy strength.*

Deut. 6.
Mat. 22.
Luk. 10.

2 We must loue our father, but preferre before all our Creator; God is thy Father: Is not he thy father which hath bought thee? hee hath made thee, and proportioned thee. Wee are the sonnes of God, saith *Augustine*. How comes this to passe? By the bloud of one wee were all bought with a price. Hence Christ cals vs brethren, and bids vs call God Father.

1 Iohn 4.
Amandus est Generator, sed præponendus Creator.
Aug.

Deut. 32. 6.
Mortuus est vnicus, ne remaneret vnicus.
Aug.

3 Our redemption inuites vs which made God to bee man: God-man to satisfie for our sinnes, and bring vs backe vnto saluation.

Mat. 28.
Mat. 6.
Esa. 33.

The Lambe innocent must dye for man nocent, his death nayled sinne to the Crosse, who can bee forgetfull of such loue? such humility, such dolor, such paine, such weeping, such whipping, such sweating, such crucifying?

Innocens occiditur, peccatum crucifigitur.

4 The promised glory in heauen, drawes vs vnto God, where is knowledge without ignorance, life without death, ioy without sadnesse, peace without trouble, liberty without bondage, and plenty without want. Yea, such is the glory, as the eye hath not seene, nor eare hath heard, neyther hath it entred into the heart of man, the ioyes and glory prepared for them that loue him.

1 Cor. 2. 9.

5 Euery creature inuites vs to loue God. The heauen, the earth, and all creatures inducelh man to loue God.

Cælum & terra, & omnis creatura in te cunctis vt amemte. Aug.

He

He loues God that desires to bee ioyned with God, only to do his will, and is ready to forgo all for him.

2 Of Man towards his neighbour, *Thou shalt loue thy neighbour as thy selfe.* It is the property of Charity to nourish concord, to preserue things vnited, and to conioyne things dissolued.

The loue of man to man is two-fold, 1. True, 2. False. And either of them hath three contrary properties, respects and ends of their loue.

The true louer loues in holinesse, righteousnesse, & truth.

1 In holinesse) when we first loue God, and for God both our selues, and our neighbours.

Mat. 22. *Vt ipse etiam toto corde diligat Deum. Aug. de doct. Christi.*

First, we loue with all our hearts, then we so loue our neighbour, that hee may also with his whole heart loue God.

Thus Christ loued vs, and this is his commaund to loue one another, as he hath loued vs.

Ioh. 15. 12. 13. 14.

If thou loueſt thy selfe, thou wilt hate sinne, for sinne makes thee abominable before God, and he that loues sin hates his owne soule.

Psal. 5. Psal. 10.

Wil you know true loue how it comes? *Gregory* tels thee, By the loue of God, thy loue to thy neighbour is begotten; For how canst thou bee godly in compassionating thy brother, when as by thy wretched sinfull life, thou art vngodly to thy selfe? thou canst neuer be a good Physition to thy brother, when thou suffereſt worse diseases to raigne in thy selfe. Happy therefore (O Lord) is hee, that principally loueth thee, his neighbour in thee, and his enemie for thee.

Per amorem Dei, amor proximi gignitur. Greg. Aliorum medicus & ipse vlceribus scatens. Domine beatus qui amat te & amicum in te, & inimicum propter te. Aug. 4. Confeſſ.

2 In righteousnesse) when we so loue as what wee doe for our friends, is onely that which is good. Wee must loue our brethren, but not their sinnes, wee must loue one another, as Christ loued vs: but hee loued vs *dulciter*, sweetly, in taking vpon him our flesh, wisely in eschuing our sinne.

1 Ioh. 3. 12.

In

In the assumption of our flesh, hee veyled to our capacity, but in the shunning our offences, he prouided for vs in himselfe euerlasting eternity.

Hæc sanciatur lex amicitiæ, vt nec turpia rogemus, nec rogati faciamus. Cic. de Amic.

The whole band of friendship is established in this (sayth *Cicero*,) that we neyther intreat dishoneſt things of our friends, nor consent vnto them, being by them intreated; for a true friend is a Soules-keeper. Loue thinkes not euill, neyther doth euill: Charity seekes An other mans good, as *Paul* the Corinthians, and Christ ours; who came to heale the broken hearted, and to correct them whom hee loueth. Goe thou and doe likewise; if thou reprehendest thy brother, thou louest him, if not thou hatest him: Christ is thy Captaine; thou art his soldiour, he came to warre against sinne, and wilt thou rest in peace?

Amicus animi custos.
1 Cor. 13. 5.
2 Cor. 11.
Luke 4. 18.
Apoc. 3. 19.

Nihil sic probat virum spiritualem sicut peccati alieni correctio.

There is nothing wherein thou shalt approue thy selfe more spirituall, then in correcting thy brothers sinfull fall.

Loue then, but loue in righteousnesse, mending one anothers faults, not leaning and inclining to their sinnes.

Amicitiæ virtus est non quæstus.

3 In truth) when wee loue another for his good and benefite, and not for our owne profite and commoditie, for friendship is a vertue, not a gaine. Thus Christ loued vs with a free loue, for hee loued vs first. Herein is (loue, not that wee loued God, but that he loued vs. Loues probation is the workes exhibition. *My dit-le children let vs not loue in word and tongue onely, but in deed and truth. Hereby haue wee perceiued loue, that hee layde downe his life for vs, therefore wee ought also to lay downe our liues for our brethren.*

Amore gratuito.
1 Ioh. 4. 10.

Probatio dilectionis, est exhibitio operis. Greg.
1 Iohn 3. 18.
1 Iohn 3. 16.

God commands loue as a tribute for all his blessings, & a fulfilling of his commandements. True loue consisteth in these three things.

Deut. 15. 12.
Mat. 22. 40.
Ioh. 14. 15.
Ioh. 14. 23.

1. In doing his will, whom we loue. *If you loue mee, keepe my commandements; If any man loue mee, he will keepe my*

my word.

2 In communicating our will and mind to whom we loue, as Christ vnto his Disciples, who will shew himselfe vnto them, and not vnto the world. Ioh.14. 21.22

3 In dying one for another, as Christ for vs: *I lay downe my life, euen when we were sinners.* Ioh.10.17. Esay.53.7. Rom.5.8.

Contrary to these haue false louers three other qualities and conditions, false, wicked, and impure.

1 Impure and vnholy, they loue without God, not being reconciled vnto him through Christ, who onely and alone is the sinners propitiation, nor being iustified by his bloud. 1 Ioh.2. Rom.5.9.

Now then hee that loues not his owne soule to saue it, how can hee truely loue his brothers soule to comfort it, seeing Charity begins at home? It is an old Prouer, Physition cure thy selfe.

To loue Christ is to loue God, for he is God; and to loue Christ is to loue man; for he is man: Man is Gods Image, and God is euer God: to loue man is to loue God in man: but in God there is no impurity, no more should there be in thy loue to man: wee must loue our neighbour for God. *Thou must loue thy neighbour as thy selfe*, but thou must loue thy selfe, eyther because thou art righteous, or that thou mayest be righteous; eyther because thou beleeuest in Christ, and hast left to sinne, or because thou laboures for Christ, and intendest to be godly; doe so then vnto thy beloued. *Nec Dei sine Christo, aut Christi sine Deo potest esse vtilis dilectio ad salutem.* Mat.22,39. *Aut quia in eius es, aut vt sis in eius, Aug. Tri.8.*

Nicodemus must be reborne; Flesh and bloud cannot enter heauen: wherfore thou oughtest to loue thy selfe, not for thy selfe, but for Christ Iesus sake the Author and absolute finisher of thy loue. Ioh.3,7.

Let no man therefore be angry, if thou loueste him also for Gods sake. For whosoeuer rightly loueth his neighbour, ought to doe this with him, that his neighbour also may loue God with his whole heart and strength. *Aug. doct. Christiana,4.*

Gene. 49.

The ſecond wicked and vngodly, they loue in ſinne, and for ſinne, as did *Symeon*, and *Leuy*, Bretheren in bloud.

Suſan: Dan, 13 Luke. 23. 2. Sam: 13.

Such were the 2. Elders, louers in Luſt: Such *Herod* and *Pilate*, friends againſt *CHRIST*. *Ammons* loue, to his ſiſter *Thamar*; *Narciſſus*, with his owne ſhadowe; *Byblis* to her Brother *Caunas*, for whoſe loue ſhee hung herſelfe: Who may be a warning to all young women, leſt they couet, and luſt after things illicite, and forbidden. For the Eye brings vs into a maze of error, whereinto once entred, wee hardly can eſcape from deſtruction.

Byblis in exemplo eſt, vt ament conceſſa puellæ: Ouid.

Democritus pulled out his Eyes, leſt ſeeing he ſhould bee beſotted with the loue of Vanitie: As though it were not lawfull to behold, what is not lawfull to deſire.

Vt vidi, vt perij, vt me malus abſtulit error. Virgil.

This is worldly loue, to loue neyther what we ought, nor as wee ſhould, like Hogges, that heard, and loue together, but in *Luto*, in dyrt, and myre: So theſe, *in Vitio*, in concupiſcence and deſire.

Iudg: 15.

Their *Vinculum* is *Vitium*, their Loue-knot is vice and wickednes: Hote loue, but like *Sampſons* Foxes, theyr loues are tyed together with Fyre-brands, but the Diuell kindles and blowes the fire.

Genes: 49.

There be two ſortes of Louers: firſt, ſinne and ſinfull Louers; as *Symeon* and *Leui*, Bretheren in euill: ſecondly, good and godly Louers, as *Paule* and *Barnabas*; and there be two Citties, wherein to place theſe Louers: The one is *Babylon*, buylded by man, for the children of *Adam*: And the other *Hieruſalem*, buylded by *GOD*, for the Brethren of *CHRIST*, whoſe life is loue, wherewith God is loued for himſelfe, and our Neighbour, for, or in God.

Magiſt: ſentē: lib: 4.

Thus wee loue good men in God, becauſe they abide in God by grace; and others for God, that they might be good: we alwaies loue another, either becauſe he is good, or, becauſe hee may be good.

The

The obiect of true Loue is good, either ſimple, as in *GOD*, or participative, as in man: Faith aſſuring vs of Gods fauour towardes vs through Chriſt, workes true loue: for the cauſe of Loue is Faith, except Faith therefore be firmely holden, wee neuer attaine to ſpirituall Loue: for Loue goes not before Faith, but faith goes before Charitie, becauſe no man can loue that which he hath not beleiued.

Dilectionis cauſa eſt fides. Caluin: *in* 1. Pet: 1. *Niſi prius fides in nobis nullatenus ad ſpiritualem amorem extingitur. non enim charitas fidem, ſed fides charitatē præcedit, quia nemo poteſt amare, quod non crediderit.* Greg: *in Ezech:*

Faith hath Eyes (ſaith *Caluin:*) what we beleiue, we ſee by the Eyes of Faith, wee ſee Heauen open, and Gods goodnes appearing vnto vs, but wee ſee it in a Looking glaſſe: which glaſſe is the word of God.

Iac: 2. 1. Ioh: 4. Matth: 25.

Then we ſee God, and therefore loue him; *Shew mee thy Faith by thy workes;* Teſtifie your loue vnto God by practizing the ſame vnto your Brother: For hee that loues not his brother, loues not God: and hee loues not his brother, that will not helpe his wants, onely the true faithfull man is the true louing man, and Faith purgeth away ſinnes.

3 The third is falſe, treacherous, and fayned Loue, the loue of the profite, not of the perſons; when men loue for theyr owne profite, not for their Neighbours good.

Thus the *Iewes* loued Chriſt, becauſe hee fed their bodyes, and healed their ſores, hoping alſo for the reſtoring of their Kingdome.

Luke, 24. 2. Ioh: 12. 13. Matth: 21. 9.

Hence they ſing *Hoſannah* to the King of *Iſraell*, but no ſooner their hope fayled, but theyr loue changed, and *Hoſannah ſaue vs*, was turned to σῶσον σταυρὸν, Saue thy ſelfe, &c.

Luke 23, 37.

Barrabas is elected, *CHRIST* reiected. *Benedicte: Bleſſed art thou, &c:* is turned to *Crucifige, Crucify him:* And *Rex Iudæorum, King of the Iewes,* to no King but *Caſar.*

Luk: 23. 18. and 21. Ior 19. 15. *Negotiatio non amicitia, quæ ad commodum accedit.* Seneca.

This loue is loue of profit, loue of the world, ſuch louers are *Philocoſmi.* Thus wee loue our Oxe and our Aſſe, for

the gaine and profite they bring vnto vs: This traffique is not true Friendship, which is onely annexed to commoditie.

This is the Lust of Concupiscence, not the loue of friendshippe. And yet with this Lust-loue, Men for the most part chuse Wiues, and Woemen Husbands.

Amor concupiscentiæ non amicitiæ.

Thus did *Ierusalem* chuse her Louers, and her Louers chuse her, euen the *Ægyptians*, *Assirians*, *Chaldeans*, for her gifts; whereas true Loue is a vertue, not a vice, and respects the minde, and not the mucke. Riches haue wings and will flye: This Loue-knot will soone bee broken, profite will not long endure; the world is mutable.

Ezech: 16, 33.

It is compared to a wheele for instabilitie: the state of it is alwayes flexible, and variable: To the Sea, which continually ebbes and flowes, too day ill, to morrowe worse. All the world yeelds but shadowes for substances; onely the signes of Gods iudgements are infallible, assuring vs, that *CHRIST* is comming in the cloudes to iudgement.

Vt Rota voluitur, inde, pingitur, vt Rota mundus. Quippe volubilis & variabilis, & ruibundus: It redit vt mare, denique nunc male, eras sibi peius, mundus vt omnia quorum somnia vana recedunt. Signaq; plurima, tempora proxima, Iudicis edunt. Io: Heildfeld: *Nuci cassa.*

Saint *Gregorie* compares the world to a rotten Nutte, which being opened with the knife of *Veritie*, you shall finde nothing within, but rottennesse, and vanitie.

Ierusalem findes here the deceit and brittenes of this loue, for when she hath most neede of her Louers helpe, among all her louers she finds not one to comfort her.

2 The dutie is set downe in this word, to be a Comforter, παράκλητος, *consolator*, ὁ παρακαλῶν, the word is vsed in the *Corimbes*: God, that comforteth the abiect, comforteth vs: of παρακαλέω. *Menachem* of *Nacham*, *consolari*, *actiuè*, *To comfort.* παρὰ τὸ παρακαλεῖν.

Calix Consolationum. Ier: 16, 7.

There is a Cuppe of Consolation, but this people must not drinke of it: They shall not stretch forth the hand in their mourning to comfort them, neyther shall they giue them the Cup of Consolation to drinke: *&c:* They shall haue such strange deaths, &c: as that they shall not enioy the vsuall and accustomed ceremonies of their

their Funeralls: For in their great mournings and Lamentations they vſed to carrie about a Cuppe, that the Mourners drinking thereof, might as it were a little forget their miſerie: but ſhee had neyther Cuppe nor comfort.

Dauid had the rod, but hee had the ſtaffe likewiſe: *ſc:* Comfort mingled with correction; So had not ſhe, her correction had no commixture of conſolation. Pſalme 23,4.

The people that ſate in darkneſſe haue ſeene a great Light, but this people in the Dungeon of Babylon, beholde or receyue no comfort. Eſay 9.2.

Dauid after weeping, had both water and oyntments; *ſc:* Conſolation after penitence; but ſhee after continuall weeping hath no comfort. *Tobyah* had a ſtaffe in his age, *ſc:* Conſolation in calamitie, but theſe haue no comfort in Captiuitie: they haue no bread when they are hungry, neyther are they ſatisfied with the flower of wheate: *ſc:* with conſolation in their tribulation. *She hath none to comfort her.* 2.Sam:12. 2,3 Tobie 5,17. Pſal:147,14. Hilarius ibid.

He that is in miſery (ſaith *Iob*) ought to be comforted by his neighbours, *but men haue forſaken the feare of the Almighty.* Iob: 6,14.

A Comforter, is the title of the Holie Ghoſt: As the Spirit moues in all, and goes through all, ſo this heauenly Comforter inſpires new motions in the Saints, ſupplyes their wants in their diſtreſſe, is preſent with them in all aduerſitie, and giues them counſell in their neceſſitie. Hence called the Spirit of counſell, as though a comforter muſt be a Counſellour; but ſhee had neither counſellour to direct her, nor comforter to erect her. πνευμα αλλο παρακλητον Ioh. 14.16. Eſay, 11,2

Comfort is fourefolde, in word, in deed, in hope, in patience. But firſt, ſhee had no comfort by words, for her Prophets that ſhould haue asked counſell of the Lord: as *Samuel, Moſes, Ieremie*, and her Prieſts whoſe lips ſhould haue conſerued knowledge, were either departed or deſtroyed, onely Ignorance the mother of diſcomfort remained for their comfort. Malach: 2,7.

2 She had not actuall comfort in worke and deede, or her Kinſmen were not able, and her falſe Prophets that had deceyued her, knew not how.

Matth. 5.7. Comfort in deedes is two folde, 1. in practiſing, 2. in preuenting.

1 Practiſing and beſtowing on them now comfortles, the deedes of mercy, being merciſull, as our heauenly Father is merciſull.

3.Kings 18.4 2 In preuenting and turning dangers from the comfortleſſe and oppreſſed, as did *Obediah*, when hee ſaued the Prophets in the caue.

3 Shee had no comfort by her hopes, for ſhee had prouoked the Almighty vnto wrath, and angred the Holy one of *Iſrael*.

Prou: 21, 30. Iob. 5.13. Then what comfort or counſell can ſhee expect, ſeeing there is neyther comfort nor counſell, againſt the Lord? *Hee taketh the wiſe in their craftineſſe, and the counſell of the wicked is made fooliſh.*

Eſa: 5.21. *Hee proclaimeth woe vnto them that are wiſe in their own eyes, and prudent in their owne ſight.*

Eſa: 29 14,16. *The wiſedome of the wiſe ſhall periſh: their turning of deuiſes are but as clay in the hands of the Potter. Let them gather themſelues together, and they ſhall bee broken in peeces: Let them take counſell, and it ſhall come to nought.* God is againſt them. *The Lord breaketh the counſell of the Heathen, and bringeth to nought the deuices of the people. The Counſel of the Lord ſhall ſtand for euer. Oh bleſſed is the nation, whoſe God is the Lord, euen the people that hee hath choſen for his inheritance, for the hope of the wicked ſhall periſh.*

Pſa. 33.10.11

4 She hath no comfort, in, or by her patience; for ſhe doth nothing but weepe, and moſt miſerably bewayle her miſery; Shee is not content with *Iob*, that the *Lord giues and takes:* and that all things are according to his pleaſure. For patience is exerciſed three ſeuerall waies, 1 From God, 2. From Sathan, 3. Men.

Wee

We must patiently endure Gods punishments, we must manfully resist the Diuels temptations, & willingly vndergoe the persecutions, contumelies, and reproaches offered by our neighbours. In all wee must bee very circumspect, *sc.* not to murmure against God, nor yeeld to the temptations of Satan, nor to recompence our neighbours euill for euill.

1 *A Deo flagella toleramus*
2 *Ab antiquo aduersario tentamentum.*
3 *A proximo persecutiones, damna & contumelias. Greg. in Ezech. Hom. 85. Rom. 1.31.*

There be foure things wherein wee chiefly are to take comforts.

1 In the solace and consolation of the Scriptures: for *whatsoeuer are written afore-times, are written for our learning, that wee through patience and comfort of the scriptures might haue hope.* So had not *Ierusalem*, now, for she had neyther Scripture nor comfort, but a comfortelesse remembrance of their captiuity, foretspoken by the Prophets *Esay, Ieremy, &c.*

2 In the hope of the promise and reward which makes vs reioyce vnder the hope of the glory of God: wee which remaine shal bee caught with them also in the cloudes to meete the Lord in the ayre, and so shall wee euer be with the Lord. Wherefore comfort your selues one another in these wordes; These are prouided for them which feare the Lord; and not for her whose transgressions deserue nothing but the wages and reward of sinne, which is death for euermore.

Rom. 5.2.

1 Thess. 4:17, 18.

Rom. 6.23.

3 In Loue and Charity, which affects and comforts internally, like *Iacobs* loue to *Rachel*, whose seuen yeares seruice seemed but a few dayes because hee loued her: Loue is strong as death; Much water cannot quench loue, neyther can the floudes drowne it: Onely Loue ouercommeth all things, without which all things are nothing, drawing all things vnto it selfe: but shee did neither loue nor was beloued. Blessed shall they bee that knocke out *Babylons* braines. Her Louers are become her enemies, she hath no comfort by them.

Gen. 29.20. Cant. 8.6. Sola Charitas vincit omnia, sine qua nihil sunt omnia, & trahit ad se omnia, Aug.

4 In the Comforter, κατ' ἐξοχήν, and in the comfort of the

Ioh.16.7. Ioh.14,6. the holy Ghoſt the Comforter, where Chriſt comforts his Diſciples with the comming of the holy Ghoſt: *The Father will ſend you another Comforter.*

Here is comfort aboue comforts, for this is the true, tempeſtiue, perfect, and enduring comfort; for this Comforter will abide with vs for euer. But in this great Comforter they had very little comfort, for they did alwayes reſiſt the holy Ghoſt: Their hearts and eares were vncircumciſed, ſtony, proud, malicious and full of euill.

Ioh. ſupra. Acts 7.51, Act.7. Pſal.76.4. Gal.5. 1 Cor.13.5. Pſal.11,5. Eſa.1,16. Wiſd.1.1. Deut.4.29. Eſa.66.1.2.

But this Comforter comes onely to inhabite and comfort the peaceable, pure, humble, and contrite heart: For *the ſtout hearted are ſpoyled, Peace is of the holy Ghoſt, and loue is not prouoked vnto anger. God loueth the righteous and vpright hart, but the wicked and vnrighteous his ſoule doth hate: Oh waſh you, cleanſe you, take away the euill of your workes from before his eyes. Seeke the Lord in ſimplicitie of heart: for if thou ſeek him with all thy heart, thou ſhalt find him: Wiſedome cannot enter into a wicked heart, but to him that is poore, and of a contrite ſpirit, and trembleth at his word, vnto him will the Lord looke, and with him will the Almighty reſt.*

Among all her louers ſhee hath none to comfort her.) Her louers are of two ſorts, 1. Diuine. 2. Humane.

Eſa.5.7. Pſal.87.3. Ioh.10,14. Cant.4. Ezech.16. 1 Diuine were God and his Angels, but theſe were too good; yet ſhe was Gods paradiſe ſometime, but ſinne diſplanted her. *The Vineyard of the Lord of Hoaſts, and Iudah was his plant, but tranſgreſſion like the wild Boares did roote it vp.* The City of God: but iniquity like the Babylonions did ſet her on fire, and did vncharter her; *The ſheepefold of Chriſt, hee the good ſhepheard*: but her wickednes brake downe the walles, and ſhee ran aſtray like wandring ſheepe: yea ſhee was Chriſt his loue, his doue, his ſpouſe; but ſhee played ſo oftentimes the harlot, as he was conſtrained to ſue out a bill of diuorce, and to put her away: ſo that of her diuine louers, ſhee can now expect very little comfort.

Humane

Humane louers) which are of two sorts, 1. Kindred, 2. Strangers.

1 Her Kinred, as father, mother, brothers, sisters, cousins, &c. These will not: for *Abraham* is ignorant of her, and *Iacob* is ashamed of her filthinesse, and if they would, they could not: Euen *Noah*, *Daniel*, and *Iob*, haue inough to saue themselues.

2. Strangers, and these are of two sorts.

1 Pleasurable and pleased: as her flatterers, beautiful louers, paramors, with whom she fornicated. *Ezech. 16.*

2 Profitable, or profited: as her neighbour merchants, and confederates, with whom shee traffiqued, but both these scorne both her comfort and her company. For her beauty is faded and withered, and her riches wasted and consumed, therefore none will comfort her.

To teach vs, 1. where to place and settle our Loues, desire and affection, namely vpon God: for hee is the onely true, and euerlasting good, and the onely true and euerlasting Comforter: Men and money are momentany, fraile and transitory. The children of men are vanity and lyes, set them vpon the ballance, and they are altogether lighter then vanity: Who is some body? who is none? Man the dreame of a shadow: As for the world and the things thereof, they passe away, and are reserued as fuel for the greatest fire; and yet in stead of the Trinity, the world hath a triplicitie, honours, riches & pleasures. *Psal. 62, 6.*

Hæc tria pro trino numine mundus habet. Honores, opes, & fœdas voluptates, Keyserbergius: Cur amas argentum? propone quia charum est? cur plus auro? nonne quod charius est? Ama ergo Deum quod charissimus, Aug: tom. 1. ser. 20.

But tell mee, why louest thou siluer? Is it not because it is deare vnto thee? Why gold? because it is dearer? Why then not God, who is most deare, and most precious? If God be on our side wee can want nothing: hee exalteth the humble, and debaseth the proud, hee filleth the hungry, and sendeth away the rich empty; hee giueth all things, riches, and plenty, in field, in cattle, in corne, at home, and abroad.

Let vs then take vp *Dauids* Parable, and say, In God is my saluation, and my glory, the rocke of my strength;

In

Psalm: 62.7.8. in God is my trust: Trust in him alway (yee people) poure out your heartes before him, for hee is our hope.

2 To teach euery good Christian their duty in this life, which consists chiefly in sixe things.

Nihil in hac vita consolationis quarere, nihil honoris, nihil adulationis, Cæsarius, cap. 5.

Firſt, to seeke neyther comfort, honour, nor flattery in this life. These were the sinnes of *Nabuchodonozor* to build great *Babel* by the might of his power, and for the honour of his Maiestie: but while the word was in his mouth, he heard a voyce from heauen, saying; *Thy kingdome is departed from thee:* Of *Absalon* aspiring to a kingdome, but hanging was his end: Of the rich foole to enlarge his Barnes, when (*thou foole, this night thy soule is taken*) enlarged his harmes: Of *Herod*, which entertaining the applause, (*Vox Dei*, the voyce of God) was strucke with wormes, Gods auenging rod.

Dan. 4, 27, 28. 2. Sam: 18. Luke, 12. Acts 12.

Wisely therefore did *Moses*, perpending the vanitie of humane felicitie, refuse to bee called the sonne of *Pharaoh* his daughter, and chose rather to suffer affliction with the children of God, then to enioy the pleasures of sinne for a season.

He: 11.24.25.

Præsentiũ verũ solatia fugere.

Secondly, To eschew the solace of present delights as *Moses*, esteeming the rebuke of Christ, greater riches, then the mightie pompes and treasures of *Ægipt*. For pleasure breeds paines, as it did to *Dives*.

Luk: 16.

CHRIST scorned Sathans guift: The world is like painted Sepulchers, *Sodomes* Apples, the *Apothecaryes* pot, full of poyson within: *Fortunes* wheele, where 4. corners quartered, makes 4. Estates altered.

Matth: 4.

Regno, regnaui, regnabo, sum sine regno.

The present tense, præterperfect, and the future, yeelds to the present and præterperfect torture, as *Zedechias* and *Iudah* findes now in *Babylon* with horror.

Ad æternam remunerationẽ, animum præparare.

Thirdly, to prepare their Soules for the euerlasting recompence. This was *Moses* care, for hee had a respect to the recompence of the reward. And our Sauiour Christ, who for the ioy that was set before him, endured

Heb: 11.26.

the

the Crosse, leauing vs an example that we should follow his steps. Now *Paul* will fight the good fight, and keepe the Faith, for henceforth is layde vp for him the crowne of Righteousnesse : a Crowne immortall in the Heauens. 1. Pet: 2. 21.

2. Tim: 4. 7.

Who meditating on this, is not inflamed with a desire to it? Namely, of those Ioyes which are layd vp for all those that loue the appearing of our *LORD IESVS*: And *Behold hee comes, and he comes quickly, and his reward is with him: Euen so, Come Lord Iesus.* 2. Tim: 4. 8. Apoca: 22. 28

Fourthly, to reioyce in Subiection, and Abiection; as *Dauid* did, who dauncing before the Arke, and beeing rebuked for it by his wife *Micholl*, answered: *I will be yet more vile then thus, and will be low in mine owne sight.* *Subiectione & Abiectione gaudere.* 2. Sam. 6.

We reade of *Luther* in his Preface vpon *Genesis*, to vse these words; Neyther am I the man of whom men may say, Hee hath brought it to passe: nor him, who may bee taxed with silence, I stand in the last order, who though I dare scarse speake, yet I striue to doe: And God grant that in this order I be found worthy to be the last: Hee that will be Christs disciple must denie himselfe. Take vp his crosse, and follow him, who himselfe hūbled himselfe, euen to the death of the Crosse. Teaching vs among other points, to obserue these three things from this place. 1. Being Free, and both maker and Patrone of Free-men, became not only bound, but a Seruant of Seruants to saue vs. 2. Being a Law-giuer, aboue Law, iudge of the Law, became Law-seruer, subiect to the Law, iudged by the Law, for our libertie. Mar: 8. 34. Phil: 2. 6, 7, 8 Ioh: 8. 36.

3. Being Lord of Life, giuing all things life, became deaths subiect, and the Crosses prisoner, for our redemption, and by suffering this Subiection, went himselfe and made our way to Heauen. O blessed humiliation, a Key vnlocking Heauens gate, like the Skyrts which receiues the oyle descending from the head of *Aaron*; or the low valley, the refreshing water, frō the lofty Mountaine Acts 16. 1. Pe: 1, 24. Luk. 24. 26.

5. To

In delicijs & deuitijs præcaueæ voluptas eſca malorum.

Fifthly, To take heede leaſt wee ſinne in delightfull proſperitie, which is the only bayte inticing to euill, and riches are like *Hippomenes* balls, to deceiue *Atalanta*.

Theſe are Sathans baytes, to deceyue mens ſoules: With theſe hee fiſhed for *Noah, Lot, Dauid, Salomon, Achan, Ahab, Iezabel, Iudas*, and offered to catch *CHRIST* with, *All theſe I will giue thee.* Sathan maskes vnder theſe to catch men, as the Fowler doth behind a ſtalking horſe to deceyue byrds. Hee is a crafty and ſubtile enemie, a Wolfe in ſheepes cloathing: a thiefe, to ſteale our ſoules: *Gregory* compares him to a Tygre, by reaſon of the multiforme varietie of Sathans ſubteltie. His three fayreſt Daughters are Luſt, Couetouſnes, and Pride: Beware yee be not enſnared with theyr beautyes. Be yee therefore ſober, and watch, for your aduerſarie the Diuell, like a roaring Lyon, ſeeketh whom he may deſtroy, and let holie *Hierome* be your præſident, in whoſe eares continually Ecchoed; *Ariſe yee dead, ſtand vp, and come to Iudgement.*

Matth: 4. 9.

Verſutus eſt hoſtis, 1. Pet: 5, 8.

Propter multiformis aſtutiæ ſubtilitatem, Greg: Mor. 5, 19.

6 Sixtly, to reioyce in the information and inſtruction, by which true comfort is to the ſoule prepared: Receiue inſtruction and knowledge, euen before golde and Pretious ſtones: For, hee that getteth Wiſedome and vnderſtanding is a bleſſed man. *It is more pretious then Pearles, and all things that thou canſt deſire, are not to be compared* vnto her.

In doctrina informationis quæ verum ſolatiũ præpararet exaltare, Prou: 8. 10. Pro. 13. 13. 15

While *Rome* entertayned diſcipline, and learning, ſhe became the Princeſſe and Lady of the world, which once when ſhe had laide aſide, ſhee without learning put off hir robes of Maieſtie.

Romanũ imperium ruinæ ſubiacebat. Carmẽ in Polichron.

The originall cauſe of this manifold miſery, and Iewiſh calamity aroſe from *Zedechiahs*, miſleading by falſe, flattering, inſolent, ignorant Prophets and miniſters, whoſe counſell being fooliſh and vnſound, muſt needs produce an end and actions ſutable, as it is written, *Becauſe they had not wiſedome, therefore they periſhed through their foolishnes,*

Ierem: 52. 4. Kings 25. Ierom: Com. Baruch 3, 12

for

for this is the greatest sacrifice, nay the best deseruing deede in a common-wealth, to rule and gouerne the wicked by instruction and discipline. Was this then because of their fall and misery? because they would not abide wholesome instruction, but lent their eares to tales and fabulous delusions? Let *Ireland* beware, so giuen and gouerned by Priests and Popish Legends.

The Iewes reiected information, and therefore now are pestred with affliction: They hated and despised wholesome doctrine and instruction, and therefore now are laden with wofull desolation and destruction. Surely, the heart of the prudent desire knowledge, and the wise listens after vnderstanding. Pro. 18. 15.

To seeke for the true and best comfort. Saint *Ambrose* sayth, That it is the only comfort of this life to haue a friend, to whose bosome thou mayest intimate thy secrets, and dissodge thy affections.

Vse 3. *Solatium huius vitæ est, vt habeas amicum cui pectus aperias, cui arcana participes, cui secreta cordis reuelas. Explora igitur, vt colloces tibi fidelem virum, qui tibi in prosperis congratuletur, in tristibus compatiatur, in persecutionibus adhæreatur. Ambros. offic. 3.*

Search therefore to finde a faithfull friend to congratulate with thee in prosperity, to commiserate in aduersity, and to be a sustentacle in admonition, in persecution, tyranny. But such comforters are as rare as blacke swans.

The world is full of *Iobs* comforters, miserable ones, who in stead of comfort giue reproach and contumelie, vizarding themselues vnder the cloake of honestly, when in their hearts there is nothing but impurity, and like the *Hyena*, smiles in blackest treachery.

For oftentimes immoderate anger will put on the vizarde of iustice, and dissolute remissnesse will be reputed mercifulnes; oftentimes vnwary feare will be thought to bee humility, and vnbrideled pride will bee esteemed liberty.

Our best comfort then is in the Lord, who careth for vs, and bids vs cast all our care vpon him, who commaunds vs to call vpon him in the day of trouble, and he will 1 Pet. 5 Psal. 55.

will heare vs, his hand is not shortned, that hee cannot helpe vs; yea, the Lord will helpe vs; *Behold the Lord God will helpe.*

Esa. 51. 2.

Esa. 50. 7. 9.

Rest then in God by patience temporall, by hope spirituall: yea open thy heart vnto him by a liuely faith, true repentance, and earnest and hearty prayer; then will hee open the dore of comfort vnto thee, and thou shalt find rest vnto thy soule.

Lastly, seeing to be comfortlesse, is so grieuous and lamentable, we must learne to comfort the needy and afflicted, especially in these vncharitable and incompassionate times and seasons wherein charity is too cold, and faith is departed from the children of men.

Mat. 24. Psal. 12.

Let vs bee comfortable, but let our comfort come in time; It will bee too late when the Steede is stollen to shut the stable dore.

It is best time to giue consolation when the party grieued lyes groueling vnder oppression, then giue the hand when the sicke wants helpe; Griefes comfort is not in procrastination; but laments remouer is in loues visitation; it is too late to giue the antidote to morrow, when this day the Patient dyes languishing with sorrow.

Eccl. 22. 6.

Now there is a two-fold comfort, needful as at all times, so especially now in these dayes of danger, wherein sinne and Sathan so domineere and tyrannize: namely of the soule and of the body; for are there in thee the bowels of christian commiseration, when thou lamentst the corpes whence the soule is departed, and bewayleſt not thy soule when thy Saviour is departed? weepe for the foole, for he wanteth vnderstanding, the wise mans wisdome; seuen dayes wee mourne for the dead, but lamentation for the foole & vngodly must endure all their daies.

Summe in te viscera christiana compassionis qui plangis corpus a quo recessit anima, & non plangis animam a qua recessit Deus? Aug. Eccles. 22. 12. 12.

When thou giuest any thing of thy outward goods thou reseruest thy selfe whole; but when thou takest compassion vpon thy brothers distresse, then giuest thou some-

somewhat of thy selfe vnto him: Compassion is like the Crosse of Christ, whereon are his two armes spread abroad, the one to pitty the poore mans body, and the other to comfort the sicke mans soule, by preaching the Gospell vnto the poore, & deliuerance vnto the captiues, by healing the broken hearted, and setting them at liberty that are bruised. Luk.4.18.19

Ieremie wishes his head a fountaine of water, that hee might weepe night and day for the sinnes of his people, knowing well that the Saints continually bewayle the grieuous offences of sinfull sinners. Ier.9.

Sanctis peccatores deplorare quotidie.

Seest thou the poore, the lame, the prisoner, captiue, bond-slaue? behold in them thy selfe, and giue them comfort, for Christ in them asketh of thee, and he receiueth not; surely, a great iniustice, that thou possessest that which makes thy sonne a wanton, and lets thy Sauiour Christ Iesus in his members wants it: for when thou readest, what you doe vnto one of them, you doe vnto mee. *Esse, quis eget?* reade who wants? Breake then thy bread to the hungry, and when thou makest a dinner, call the poore: Blessed are the mercifull, for they shall obtaine mercy. Esay 58.7.

Christus petit & non accepit, magna iniustitia est, vt habeant vnde luxurientur filius, & egeat Deus tuus. Aug.

The mercy of God is a Well-spring and fountaine of grace, and ours a small brooke from thence descending. O sow then the seeds of true compassion, and sow apace, the dearth is very great: for as you sow you shall reape, for hee that sowes sparingly, shall reape accordingly. Esay 58. Luk.14. Mat.5.

Misericordia Dei fons est, nostra riuulus.

Well bet it vnto vs! Surely the adage may heere bee true: *Silence often loseth friendship*: comfort, colloquie, counsell, company in necessity, nourisheth friendshippe, loue, amity, the want whereof breakes all, which want *Ierusalem* found, for shee had no comfort by her louers, and her friends were meere deceyuers. Gal.6.7. 2 Cor.9.6.

Multas amicitias silentium dirimit.

2 The second cause of her weeping is the infidelity of her friends.

Vide Regni.

Regni, amicus, a friend of *Regnab*, to feede; as though a friend *Pastor meus.* Psal.23.1.

Friend ſhould bee as a Shepheard vnto his ſheepe : But here (A Friend) ſignifies a Deceyuer.

Gonſc : *lib:* 2 *ſacrarũ elocutionum.* Laur. *de verbo amare.* Greg: *in prolog:* Mat. 22. Iob. 2.

Gonſchelius and *Laurens* ſaieth, that by (Friendes,) are here ſignified ; The world, the fleſh, and the Diuell : Hæreticques, Flatterers ; *Iobs* Friendes came to comfort him, which *Gregorie* calles Heretiques, that deſire to teach the Church.

Quisquis ſe ab omni mortali reatu expurgeus, & qui in ſe veram pacem cum Deo & cũ proximo, & ſecum nõ habeat. Orig: *tractatu in* Math:

Howſoeuer *Ieruſalems* Friends dealt not with her according to the lawes of Friendſhip, but diſhoneſtly, deſpitefully, treacherouſly, deceytfully : *All her Friends haue dealt deceitfully with her* ; And no maruell. For they were Idolaters, Irreligious, Infidells, Aliens from the houſe of *Iſrael*, no *Nathaniels*.

But ſaith *Origen*, No man is worthy of that moſt holie and ſacred name, who is not cleanſed from all mortall guilte, and who hath not true peace with God and man. And for this cauſe is this name in the Scriptures, ſeeldome or neuer attributed and giuen to godly and good men.

Exod: 3. Prou: 17.17.

Friendes are of two ſorts : firſt, true, and faithfull: then ſecondly, falſe, and vnfaithfull.

Eccle: 6, 14, 15

Firſt ; True Friendes are they that are ioyned together in the truth of affection and religion, as *Moſes* and *Aaron*. Theſe are as the fixed Starres, true, conſtant, and continuing.

Ver: 16.

A true Friend loueth at all times, and a Brother is borne for aduerſitie : a faithfull Friend is a ſtrong defence ; & he that findeth ſuch an one findeth a treaſure. A faithfull Friend is not to be chaunged for any thing, Gold and Siluer are not to be compared vnto his faith.

Ver: 17.

A faithfull friend is the medicine of life and immortalitie, and they that feare the Lord ſhall finde him : Who ſo feareth the Lord, ſhall direct his counſell aright, and as his owne ſelfe ſo ſhall his friendſhip be.

Herodot.

Darius King of *Perſia*, wryting vnto *Hiſtiæus*, ſayth ; A wiſe and well louing Friend is more pretious then

all

all treasures: And *Euripides* saith, A faithfull friend in aduersitie is better then a cleare Sea, to a Storme-beaten Mariner.

Augustine speaking on one that sayd his friend was *dimidium animæ*, Halfe his soule, saieth, Hee saide well: for I perceiue my soule and friends are but one soule in two bodyes, by the vertue and efficacie of our steadfast loues: And therefore my friend being dead, it was horrour in mee to liue: Nay, a longer life was most lothsome vnto mee; but therefore onely I stopt the current of my death, lest in my bodie, two soules should lose theyr breath.

Es ideo illo mortuo, horrori erat vita, quia nolebam viuere diutius, sed ideo mori metuebã ne totus ille morereтur. Aug: l. 4. conf: *Anima non vbi animat, sed vbi amat.*

And according to the olde saying: The soule is not where it liueth, but where it loueth. Yet such a friend is long sought for, seeldome found, and hardly kept.

Sometimes Antiquitie did resemble true friendshippe to *Hercules* knot, which was indissoluble. And to *Mercuries* staffe, whereon are placed two Snakes, both the male and female, alwayes clipping and clasped together. For a true Friend is as anothers selfe, neither is a Brother (in some sort) to be preferred before a faithful friend: no, not to be thought inferior to a brother. Yea, hee is more necessary then fire and water, though these be so necessarie, as man cannot liue without them. Aristot:

Much more may wee liue better without money then without friends; which made *Scipio* to wonder, why men should be carefull in getting riches, and negligent in obtaining friends. Homer. Plutarch: Cic: in Lel:

Cayne felt full well what the Orator admired, who vnder-going the Vagabonds curse, because hee was not his Brothers keeper, cryed out, *My sinnes, &c.* Gen: 4.

Now then, seeing a friend is the keeper of his friends soule, a friend should bring his neighbour to a faire end: for a friend is as one soule, inhabiting two bodies. *Amicus animi custos.*

Whence *Artemisia* the wife of *Mausolus*, after her husband was dead, drunk his ashes, to signifie, that as she kept his

his ſoule, ſo alſo ſhee would incorporate his bodie.

Sicut vincula alternis nexibus Plutarch.

As before there was but one ſoule in two bodyes, ſo now they would be but one ſoule and one bodie: For friends are inuolued enterchangeable knots, like as two cordes that are twyned together, make but one corde, or as wine mingled together with water, which ſtill we call wine. And thus two are better then one, becauſe two are made one, and a threefold corde is hardly to be broken. Eccleſ. 4.

Vſe.

This is wel exemplified by *Sciurus* and his 80. ſonnes, who lying on his deathbed, cauſed a bundle of darts to be faſt tyed together, and gaue vnto each of his ſonnes to breake: which when they could not doe, hee pulls out the ſticks one by one, and ſo broke them eaſily, ſaying vnto his ſonnes: If you remaine together in peace, and vnitie, your Loues will proue impregnable. But if yee diſtracte your forces by diſcord and diſſention amongſt your ſelues; you are eaſily ouercome without ſage preuention.

Si concordes eritis, valdi inuicti; inuebitis, ſeneſa ſi diſſidijs & ſeditione diſtrahemini, imbecilles eritis, & expugnatu faciles. Plutarch: *in* Apothegm:

To them which are in a ſtraunge Land, with whome neither by true Faith, fidelitie, religion, nor true affection eyther they are, or ſpeedily hope to be at vnitie amongſt themſelues: Yea, euery one ſhould, or ought to bee a φύλαξ, a *Shamar*, if not as a Mailter or Lord, to anſwer for his Familie, yet a Page or ſeruant, to giue attendance on his Lord.

Now the ſecond ſorte of Friends are falſe and fained friends, ſuch as are not vnited by true religion, and true affection, but by falſe, fonde, counterfeite, and ſiniſter affection.

Chriſtis glutino copulata.

Yet that onely is true friendſhip which is linked together in the bowells of CHRIST IESVS, which neither fauour, profite, flattery, nor any thing but the feare of GOD and holy writ doth beget: Such were *Nazianzin* and *Baſis* in *Athenes*, who knewe but onely theſe two wayes, whereof the one was to the Temple, and di-

uine

vine teachers; and the other, which led them to the Doctors of Eternall knowledge, onely the wayes that leadeth to the land of the Liuing they much respected: but other wayes, (as the wayes to Banquetting and merryment, to playes and spectacles, &c:) they altogether neglected: yet these by-wayes are the ordinarie wayes that leade most men vnto friendship. And as there be diuerse sorts of these wayes, so there be sundrie sorts of friendes which walke in these wayes, ; For some man is a friend for his owne occasion, and will not abide in the day of trouble; and there is some kind of friendship that turneth to enmity, and taketh part against thee, and in contention will declare thy shame.

Eccles. 6. 8.
V. 9.
V. 10. 11. 12.

Such friends made *Hierusalem* here to weepe. But to proceede. There is some friend that is but a companion at the Table, and in the day of thine affliction, hee continueth not: In thy prosperitie hee will be as thy selfe, but if thou be brought lowe, he will be against thee, and hide away his face: Departe (therefore) from thine enemyes, and beware of thy friends.

V. 13.

It is written of *Antigonus*, that he kept a Priest to make sacrifice vnto the gods, to defend him from his deceytfull friends, for from his open enemyes he would be carefull enough to keepe and defend himselfe, &c: For it is an ordinarie way and much beaten, to deceyue by the name and title of a friend; yet be it neuer so ordinary, it deserueth extraordinary blame: for Fortune her friends are knowne by diuers colours, but most especially by 4. seuerall brands or markes.

Varie solet amicos Fortuna pingere. Chytræus.

1. First, here is some friends full of hypocrisie, conny-catching, infidelitie, and deceyte: such a one as will inuite his friend or neighbour to the Wine or Beere, when his ayme reaches further then the drink, as either to make him drunken with strong drinke, and so to deride him, or to bring him to some bad bargaine, and so to deceyue him, or else to knowe his secrets and so to betray him:

In vino veritas. Quid nõ Ebrietas deſignat, operta recludit, Hor: Epiſt.

for Beere or ſtrong liquor in the head, there oft trueth in the tongue: And what is it that Drunkennes will not doe and vtter?

Iudg: 16, 21.

Sampſon beeing Loue-drunke, bewrayes his ſecrets vnto *Dalilah*, who preſently bewrayes him to his enemyes, Shee cuts off his locks, or cauſes his Loue-locks to be cut off, and the *Philiſtims* pull out his eyes.

v: 21.

2. Sam: 13. 14.

Ammon beeing loue-drunke, deflowres his ſiſter *Thamar*.

2. Sam: 13, 28, 29:

Abſolon inuites *Ammon* to a feaſt, but when his hart was merry with wine, cauſes him to be killed.

1. Mach. 12. 48.

Triphon promiſeth much vnto *Ionathan*, but getting him within his cuſtodie, hee cauſeth both him and his companie to be ſlaine.

1. Mach: 16, 15, 16.

Ptolomeus makes *Symon* and his two Sonnes a great Banquet, but while they were making good cheere, hee ſlew them.

Gen: 9. 22.

Cham derides his owne fathers nakednes in his drinke: *Vlyſſes* puts out *Polyphemus* eye.

Hab: 2,

But woe vn to him that giueth his neighbour drinke, and maketh him drunke, that hee may ſee his priuities.

Dan: 4.

Nabuchodonozers practize, who according to his beaſtly courſe of life, is made a companion of beaſts.

Pſalm: 75, 8.

For in the hand of the *LORD* is a Cuppe, and the wine is red, it is full mixt, and hee powreth out of the ſame: Surelie, all the wicked of the Earth ſhall drinke the dregges thereof.

Beda reports of an houſe in *Arabia*, called the houſe of Hoſpitalitie, where the Strangers after entertainment and good cheere, were brought vnto a rich bedde, which was both pleaſant and gorgeous in aſpect, but killing and deadly in effect: For that the Teſter thereof being inuenomed with deadly poyſon, infected, and killed ſuch as ſlept vnder it.

Ore dicit Aue, corde cogitat: caue oh Ve: Io: Heildfeld:

No way ſo dangerous to doe hurte, as vnder the coloured pretence and vizard of friendſhip and familiaritie: So that when mans lippes ſeemes to droppe honey for ſweetnes, yet oftentimes his heart is full fraught with the all of bitterneſſe. Oh woe to ſuch friendlines, like *Ioab*

to

to *Amasa*, saying: Art thou in health my brother? tooke him by the right hand to kisse him, and suddenly slewe him with his sworde: A *Iudas* kisse. These are like Swannes, that haue white feathers, but blacke flesh. Like Antichrist, that sits in the Temple of Christ as a friend, but to vndermine Christ: Euery Brother will vse deceyt, and euery friend deale deceitfully.

2. Sam: 20, 9.

Matth: 26.

2. Thess: 2, 4.

We may well say of such kind of friends, as did *Seneca* of *Cæsar*. Hee had rather seeme be a friend, then be so indeede. These are personated friends: And as *Cicero* in his speech of *Epicurus*, saith thus: That he onely put on the person of a Philosopher, not essentially, but in shewe, masking Falshoode with fidelitie. Such are these three sorts of men, that are like vnto friendes (as Wolues vnto dogges,) yet no friendes, Parasites, Adulterers, Hypocrites.

Personam magis quam faciem.
Tantummodo personam induisse Philosophi.
Cic: Tusc: q. 5
Amicum ne decipias.
Hipparchus.
Stobæus.

2 There is another friend, a belly-friend, a friend for his belly, profite, or commoditie. A *Trapesite*, an Exchanger, not of money, but of Loue, a Parasite, an *Antelecenuth*, and after-dinner friend, a ful-belly friend.

Erasmus Chiliad.

When a question was demanded, which was the best and sweetest water? One commending this, another that, (as *Naaman* the *Assirian*, vnto whom *Elizeus Elisha* commending *Iordane*, answered, *Are not Abanah and Pharphar better then all the riuers of Israel?*) *Carneus*, according to the opinion of *Phitoxenus*, replying; made this Answer:

2. Kings 5, 12.

The sweetest water, is that which commonly is powred vpon the hands, (meaning before meales.) *Seeth* pot, or farewell friend: A Curculion, hunger-snowted Parasite.

Feruet olla, aut feruet amicitia.
Plaut: in Curcul:

This Trencher-friendship is very oftentimes fragile and brittle, a broken friendship, crackt as speedily as the glasse. Like *Melanthus Alexander Pherens* parasite, who being asked how King *Alexander* was killed? made this answere, By a ribbe in his belly, meaning he was killed

P
Per costam in ventre.

in his belly, becauſe hee had loſt much good cheare by his death.

Of ſuch friendſhip *Hilfeildius* asketh a queſtion: Thinkes thou (ſayth he,) that a firme friendſhip is combined and counited with belly-cheare? No ſurely, for after ſupper hee loues better for a next meale, a mulette, oyſter, or a dainty diſh, then all the loue or friendſhippe that thou canſt ſhew or doe vnto him

κατὰ χειρας φίλοι. *Eccle.* 37. 5.

Such friends were the Iewes vnto Chriſt, that ſought after him, not for his miracle, but for meate, Pot-friends & purſe-friends; there is ſome companion that helpeth his friend for the belly ſake. The wiſe man tooke notice of ſuch a friend. This is an Æolian friend, ſaying with *Æolus* in *Virgil*, This is a good fellow and keepes good cheare. This is ſo long a friend as the meate is in his mouth: a dogge friend, for ſo long as you feed a ſtrange dog, ſo long you ſhall haue his company, like the harlots to *Acolaſtus* the prodigall ſonne: But ſayth *Saluſt*, a true friend neuer faints, the reſt are but Kitchen friends: a friend ſo long as the pot boyles, but no longer pay, no play, a fidling friend.

Hic dat epulis accumbere diuũ Virg. Aeneiad

Luk. 15.

Verus amicus nunquam fuit, qui amicus eſſe deſijt.

ζεῖ χύτρα ζῇ φιλία.

Three things onely will continue theſe friends, much giuing, little asking, to take nothing from them.

3 There is another friend, whoſe friendſhip is tyed by the tong, as the others by the teeth. A verball friend, a friend from tongue outward, a friend in ſhew, but not in deed; like *Ariſtotles* ſillations, and falling ſtars, which ſeeme to bee, and are not, a friend onely in name, one that will giue you the hand, but not the heart: like the *Hiena*, a fayre face, but a falſe heart. Like *Iael* to *Siſera*, well read in *Theognes* ſaying; Seeme with thy tongue to flatter all: but in thy deedes loue none at all.

Amicus lingua

Videntur & non ſunt. Eccl. 37. 1.

Theſe cry, One God and many friends; yet this πολυφιλία was odious to the Barbarians, euẽ to the very Scithians, as odious as to haue many wiues: but theſe haue taken out *Byas* leſſon, ſo to loue, as when time and occaſi-

casion serues, they may hate; yet *Scipio* would not beleeue it was *Bias* saying.

This Shoole master hath diuers Scholers, as the Ægytians, Babylonians, Assyrians, yea all the friends of *Ierusalem*. *Zopirus* was such a friend to the Babylonians, who finding oportunity betrayed them to *Darius*. Such was *Hushai* to *Absolon*, for his hurt and *Dauids* good.

This is leaping friendshippe, skipping from place to place, time-seruing friendshippe. Frogge, leape-frogge friendship.

These are friends for their owne occasion, and will not abide in the day of trouble. Such was *Pompey* to *Cicero*, vnto whose house *Tully* flying for safeguard of his life, *Pompey* slipt out at a Posterne gate or backe dore.

This is a right *Ianus*, two faces in one hoode, and two hearts in one belly: and yet sinnes procure such friends, as here vnto *Hierusalem*.

Horace distinguishing between a true and a false friend, compares the one vnto an honest matron, and the other vnto an harlot, whose tongue droppes honey, and whose words are sweeter then milke: for coined friendshippe is worse then counterfeit money, for the one commits felonie, but in things terrestriall, but the other robs his soule of blisse celestiall.

But the true friendship is the frienship of *Pilades* and *Orestes*, not in words but in workes, yea euen to the death.

4 There is another sort of friends which are malicious friends, who are filled with the gall of bitternesse in their hearts, which keepe friendshippe with a man for his vndoing, destruction, ouerthrow, or else ioyne in league and friendshippe to the hinderance, hurt and harme of another: doubtlesse, the band that tyeth this friendshippe together must needs be villanie.

David prayes against these, and against their doings, saying, *Draw mee not away with the wicked, and with the workers*

Cic. in Lælio.

2 Sam. 16. 17. Amicitia desultoria, Budæus de asse.

Eccl. 6. 8.

David Chytræus.

Vt præstem Piladen aliquis mi præstat Orestem.

Hoc non sit verbis, macte, vt vt ameris, ama. Martial.

Hoc vinculum, vitium.

kers of iniquitie, which speake friendly to their neighbours, when malice is in their hearts; reward them therefore, O Lord, according to their deeds, &c.

Psal. 28. 3. 4.

Such a friend was *Iudas* to Christ, and *Ioab* to *Abner*: Such friends were the two Elders to *Susanna*: *Herod*, and *Pilate* to Christ. The two wicked, false speaking friends to *Naboth*: like *Themistocles* and *Aristides*, enemies in heart, yet going to wage warre against any other people, they layde downe their enmity at the confines of their country, but no sooner returned, but they reassume their former incensed fury.

1 King. 21.

Inimicitiam in finibus patriæ deposuerunt, sed reuersi eam resumpserunt. Plutarch. libide reipub. gerend. præcept. Quint. Curt. lib. 9.

Such were the *Sydraci* and the *Malli*, people that could neuer abide one another, but when they ioyned togeither to hurt *Alexander*. And such as these were *Ierusalems* friends, treacherours, deceitfull enemies.

3. The third peculiar cause of her weeping is, because her friends are become her enemies, a plague of plagues; for there is no wound more deadly then the sting of a friend become an enemie; for whereas there be two duties necessarily required, Comfort and Counsell, these are alwayes wanting vnto both.

Quid vulnus lethalius quam amicus, inimicus? Auxilium & consilium.

1. There is no helpe but harme to bee expected of an enemie: *Ierusalem* hath triall of it; the beasts condemne the Babylonian.

Mirabili arte non nunquam sibi fecerunt. Alter enim prostratum corpus vt ipse ira vehatur, vt alterum insistere prostrato corpori, & transire per illum posset. Plinius.

Two Goates meeting vpon a very narrow Bridge, so narrow as the one could not passe by the other, they vse no Babylonish feates, tricks of violence one to drown the other, but in friendly sort the one lyes prostrate, while the other passeth ouer his backe, and both escape the danger both of bridge and water.

Ierusalem may bow her backe, but shall not escape.

A poore lame man not able to remoue but as hee was carried on a stoole, did contract himselfe in matrimony to a poore blind woman, saying, that true friendship should more constantly continue betweene them by being

ing

ing partakers of eythers calamitie, the one not hauing to obiect against the other: he lends her eyes, and shee retaliates him lending by lending him her feete.

But *Ierusalem* hath neyther eyes nor legges: *Zedechiahs* eyes are out, and his legs are bound. 2. *Reg* 25.

2 Neyther is good counsell to be looked for from an enemie, but the betraying of secrets to helpe forwardes their destruction: The Wiseman counselleth him that shall heare a word against his neighbour to let it die with him: for it is the part of a foole to trauell with it as a woman doth with child; yea, as an arrow sticketh in ones thigh, so is a word in a fooles heart. *Eccl.* 19.10, 11.12.

If this bee the fashion of a foole, what shall wee thinke of an enemie? the one simple, and the other malicious. If all words haue wings, and can flie, what shall the words of an enemie and his reuealements doe? *Absolons* counsels comes soone to *Dauid*. ἐπεα πτερόεντα. 2. *Sam.* 17.

If there bee no firme friendshippe, but where there is the same will, and the same nill to doe good, and not to hurt; what may wee account the friendship of an enemie, who is alwayes vnwilling to performe what the other is desirous to be acted, and alwayes willing for to act what the other is vnwilling to be performed? There is no true friendshippe, where there is not the similitude of manners, wils, and wishes; which cannot vnite in enmity, nor accord together where men are enemies. What is more comfort and ease to the heart of man, then to haue a friend to whom he may expresse his mind? which if hee doe vnto a foe, hee will disclose his secrets, and pull out his heart. *Idem velle, & idem nolle. Salust.*

Of all treasures and commodities, a good Counsellour and a faithfull is a most precious and profitable treasure, and iewell fit for a King. *Vetus enim lex est inter vera, veraque amicitia, vt idem amici semper velint; neque est vllum certius amicitiæ vinculum quam consensus & societas consiliorum, & voluntatum. Cicero pro Plancio.*

But to a good Counsellour are requisite vnderstanding, wisedome and fidelity, to enable him not onely

to

to remember what things are paſt, and to ſee and conſider what are preſent, but alſo to ponder and forecaſt what things may happen, and come hereafter.

Greg. Nazian. Libertie and freedome of ſpeech, fidelity, and true loue of heart, practiſe and long experience are requiſite to a perfect friend and Counſellour. All which *Ieruſalem* wanted; and the Prophet here bemoaneth: true and hearty loue ſhee found not, for her friends were craftie and deceitfull: Liberty and freedome of ſpeech were abſent from her, her friends were become her enemies, her tongue cleaued to her mouth, and ſhe had none to ſpeake in her behalfe; onely ſhee had too long experience of her enemies malice, her friendes falſhood, and of her owne miſery and calamitie; wherefore being voide and deſtitute of all helpe and remedy, ſhee continues in her weeping.

1 Flatterers and men that reſpect their owne gaine and profite, men parciall, enuious, falſe hearted enemies, are not to bee entertained into friendſhip, nor admitted into counſell: but ſuch were *Ieruſalems* friends & louers, increaſements of her mourning.

2 Wickednesſe and want of Gods true feare and godlineſſe, is no true linke and conſtant bond to vnite amity, and bind vp friendſhip: for like *Sampſons* cords, it will quickly breake and bee diſſolued.

God that hates iniquity, will breake their bonds in ſunder, vntie their ſinfull cordes, and not ſuffer wicked friendſhip to endure.

Iudg. 9. The Shechemites were friends vnto *Abimelech*, when they made him king, but their amity did not long endure; for their friendſhip was bound together with the bonds of bloud.

2 Sam. 13. *Amon* was friends with *Tamar* when he was ſicke for loue, but his friendſhip ſoone turned into hatred, for the knot was luſt.

Matt. 27, 3. 4. 5. *Iudas* and the Iewes were full of friendſhippe when they deliuered him the thirty pence; the bond was treaſon.

The

The Babylonians and the Israelites were friends when they sent to *Babylon* to bring their Idols to *Ierusalem*: but here the case is altred, her louers are now become her enemies, the tying of their friendship was Idolatrie: sinne and the sinfull bonds of sinners, God will breake asunder and destroy.

Hieron. lib. 3. in Ierem.

Ezech. 16.

Behold it is a good and pleasant thing Brethren to dwell together in vnity, but sinne must not conioyne this brotherhood: for as it is hurtfull where vnity is wanting to the good, so it is dangerous where it is not wanting to the bad.

Psal. 133. 1.

Sicut maximum esse solet, si vnitas desit bonis, ita periculosum est, si non desit malis. Greg.

Christ had experience of it, when *Herod* and *Pilate* were made friends; and the Shechemites when *Simeon* and *Leuie* were brethren in bloud: the hatred of godlinesse is the coniunction of wickednesse, which cannot long continue: for if dogges can liue long together without snarling, then may sinners (whom the scripures intitles dogs) long continue without iarring. They may thinke to hide themselues, and their secrets from mortall men, and say, who knowes it? But the Lord will answer: I the Lord, trie the heart and search the reines, to giue to euery one according to his works.

Luk. 23. 12.

Gen. 34. 25.

Ier. 17. 9. 61.

At what time mens hearts shall bee opened, their counsels made manifest, and nothing lye vndiscouered, when they that will not now beleiue what they should, shall then haue experience of that they would not: namely, that wickednesse is neyther endurable nor vnpunishable.

3 Not to chuse a friend, as did *Ierusalem* in her prosperity: for as her friends left her in her calamity, so will thine leaue thee in thine aduersity.

The godly haue dayly experience of it, and the godly maker was not ignorant thereof, who from the crowne went vnto the crosse, and had those who euen now desired to make him King, crie after him, *Crucifige*. The seruant is no better then his Master.

Ioh. 6. Luk. 23. 23.

For-

Fortune deceiueth in her flatterie, and friends are often like to fortune, onely conſtant in mutability. All cannot be chiefe at all times. Fortunes wheele is round; there is no ſtanding, men deſcend ſwifter then aſcend: I haue fallen, ſayth *Laberius* of himſelfe, and ſo ſhall he that follows.

Fortuna cum blanditur, fallit Conrad. Smb. Non poſſunt primi eſſe omnes omni tempore: ſummũ ad gradum cum lætitia veneris, conſiſtes agre & citius quam aſcendas decides: ſi ſecus egeceris, det qui ſequitur.

When *Cræſus* ſhall become like *Irus*, and proſperity turned to infortunity, then ſhall worldly prayſe be changed to diſhonor, and friends as rare as Graſhoppers in the winter.

In *Dauids* proſperitie, *Shemie* was no rayler, nor yet *Achitophel* any traytor; but in his aduerſity, the one was a rayler at him, and the other a Counſellour againſt him, both traytors to their oppreſſed Prince.

2. Sam. 16. 2. Sam. 17.

So vncertaine is friendſhip in proſperity, as it is vnknowne whether the perſon of a man, or his preſent felicity is then beloued: for oftentimes, through diſſembling and deceit, friendſhip ſeemes much adored and reſpected; that through her vizard men might deceiue, which being open faced, they could not effect.

In proſperitate incerta eſt amicitia, nec ſcitur an perſonæ, an fœlicitas diligatur: ſæpe enim per ſimulationem amicitia colitur, vt qui non potuit aperte decipere fraudulenter decipiat. Iſid. de ſummo bono, lib. 3. cap 19.

Much might bee ſpoken of the Church, and from hence applyed to our friends and enemies: of her long weeping vnder the thraldome and perſecution of *Gog* and *Magog*, the tyranny of Infidels and Antichriſt, her continuall mourning in the darke night of confuſion & blinde ignorance of *Babylon*.

A long night, God wot, and yet continuing in *Ireland*, as if it neuer would be day.

Helpe, O thou Watchman of *Iſrael*, for man is too too drowſie.

Num. 24, 17. Mat. 2. 1. 2. Ioh. 8. 56. Luk. 2. 31.

Balaam propheſied of the ſtarre of *Iacob*. The Wiſemen did ſee a ſtarre, and followed it to *Ieruſalem*, and *Bethlem*. *Abraham* reioyced to ſee this day. *Simeons* eyes beheld the ſaluation which the Lord had prepared to bee a light to bee reuealed to the Gentiles: and God be thanked, through the tender mercy of our God, the day

day ſpring from on high hath viſited vs, euen the Word of God, which was the light of men: and this light ſhineth in the darkneſſe, but wee darke fooles comprehend it not; yea like ſullen children we ſit ſolemne in the markets, vnallurable to follow Chriſts piping, or *Iohns* mourning: and like the ſtubborne Serpent, hauing eares will ſtoppe them againſt the Charmer: and like our carued Images, and Ladyes pictures, ſeeming to haue eyes, but cannot ſee; ſo we hearts, but not vnderſtand, louing darkneſſe rather then the light; though the light be come to giue light to them that ſit in darknes, and to guide our feete into the way of peace, the way which leadeth vs to heauenly happineſſe. Luk.1.7. 8. Ioh.1.4.5. Mat. 11.17.18 Luk.1.79.

4 By *Ieruſalems* experience, we may learne how to diſcerne of friends: for there is a friend that is an enemie; yea *inimicus defenſor*, as an heretike that ſeems to defend God, and yet is oppoſite to his verity, euen Antichriſt will ſit in the temple of God, as God. *Qui Deum defendere videtur, ſed tamen veritati aduerſatur.*

1 Thus hee that is in Gods fauour, hath God, his Angels, all Saints, yea all good creatures to be his friends: for hee ſhall giue his Angels charge ouer him to keepe him in all his wayes, becauſe he hath loued God, therefore will hee deliuer him. Surely, the righteous ſhall liue for euer, their reward is with the Lord, and the moſt high hath care of them; for with his right hand ſhall hee couer them, and with his arme ſhall he defend them. The prayer of *Auſtine*: *O Lord thou haſt promiſed all good things to them that loue thee, Giue mee thee alone, and it ſufficeth.* *Aug. in Pſal. 2. Theſſ. 2.* Pſal.91.11.14 Wiſd.5.15.16:

O Lord haue mercy vpon vs. Wee haue waited for thee. Be thou which waſt their arme in the morning, our helpe alſo in the time of trouble: Be thou our munition, tuition, fruition, our ſhield, our buckler, and our Sauiour: If thou bee with vs, who can be againſt vs? *Eſto brachium noſtrum mane. Eſa.33.2.* Rom.8.31.

But

But if the iuſt man forget his righteouſneſſe, and the creature his Creator, if the Chriſtian auert from Chriſt, and the redeemed bee vnmindfull of his Redeemer, whoſe pureſt bloud is his ſicke ſoule ſureſt ſalue; then wil his ſaluation turne to condemnation, his hoped for election ſhew vnto him his reiection: The Lord will refuſe him, the Angels leaue him, the creatures be againſt him, and his friends be conuerted to bee his enemies. As when God is with vs, none dare oppoſe againſt vs: ſo if hee oppoſe vs, none dare aduenture for vs: for if hee ſhall take his iealouſie for armour, and ſhall arme the creatures for reuenge, he will ſharpen his fierce wrath for a ſword, and the world ſhall fight with him againſt the vnwiſe, then ſhall the thunderbolts goe ſtraight out of the lightnings, and ſhall flee to the marke, as out of the bent bow of the cloudes, and out of his anger that throweth ſtones, ſhall thicke hayle bee caſt, and the waters of the ſea ſhall bee wrath againſt them, and the mighty floudes ſhall ouerflow them, the winds alſo ſhall ſtand vp againſt them, and like a ſtorme ſhall ſcatter them abroad.

Ezech. 18.

Wiſd. 5. 17. 21. 22.

Thus ſhall his Armies come vpon the wicked, and iniquity bring the earth into a wilderneſſe.

Iob. 19.

Irato Deo nullus placatur creatura.

If God bee with man at enmitie, no creature dare bee with him at vnity.

Diabolus tenet animam in vitijs immerſam. Baſil. in Pſal. 7. Dæmones animæ prius ſanctificatam, vitijs immerſam tenent. Hier. in Eſay, 53.

Hath then the ſinfull ſoule no fauourite? if God refuſe him, dare nothing entertaine him? yes, too manie, falſe ſeeming friends, vndoing foes, to keepe him from repentance, and his ſauing health: for beaſtly cogitations, voluptuous delights, and luſtfull affections will bid him welcome, the fleſh will kiſſe him, the world embrace him, the Deuill keepe him. Vnhappy welcomers, but more vnhappy welcommed, to bee kept in Sathans cuſtodie.

1 The fleſh is a delicious friend, promiſing mirth, pleſure, and delight, but performing ſorrow, paine, and miſerie, like *Iael* vnto *Sisera*: ſhee ſayth, Come in my Lord:

Lord, and hee accepts of her welcome, he asked water, & ſhee brought forth milke, ſhee brought forth butter in a Lordly diſh; but ſhee put her hand vnto the nayle, and her right hand vnto the Workemans hammer, with the hammer ſmote ſhe *Siſera*, ſhee ſmote off his head, after ſhe had wounded and pierced his temples. Iudg. 5. 25. 26

Thus is honey mingled with gall: Let *Iudith* enter but the tent, and *Holefernes* is but dead: ſweete meate muſt haue ſowre ſauce, the fleſh is a right κλαυσίγελος, a laughter ful with mingled mourning; ſurely al her friendſhip is but hopefull pleaſures with aſſured paine; like a Scorpion that will licke and pricke, and like the Bee that can carry honey within her mouth, and a ſting within her tayle. *Vbi vber, ibi tuber, vbi mel, ibi fel.* Apul. *Caro guſtu dat dulce amarum vero ad ſatietatem vſq; aggeris. Quid tibi delitiæ facient, quid amor mulierum nil niſi triſtitiæ dant ortum fine dierum.*

2 As the fleſh is a ſweet friend, and delicious; ſo is the world a rich friend, and very couetous; the fleſh promiſeth pleaſure, the world plenty, both aboundance of paine and penurie: the foole promiſeth his ſoule plenty of goods for many yeeres, with paſtime, eaſe, meate, and drinke, but his ſoule is ſuddenly fetcht away. Luk. 12. 19. & 20. *Diues* findes nought in Hell, but paine, ſcarſitie, want and beggery. Luk. 16. 24.

Deſires are eyther worldly or heauenly; of the world, or of God; the worldly deſires beginne with ſweetnes, and ends with bitternelſe: Godly deſires begin with bitternelſe, and end with ſweetnelſe: the reaſon (if reaſon may bee heard) among worldly men, void of reaſon; for bellies haue no eares. As firſt, the carnal man in his eager appetite and feruent loue to this worldly bleſſednelſe, ſeemes in the beginning to perceiue and feele much delight and pleaſure, in the entertaining of the things thereof, but after the heate of this deſire hath beſotted his vnderſtanding, and made his mind inebriate and drunken with them, the ſting of conſcience ſuddenly ſurpriſing him, and the internall hel-hound (as *Dalila* did ſleepie *Sampſon*) rouzing and awakening him from his ſecure and ſin. *Deſiderium & amor mundi in principio dulcis eſſe videtur, ſed finem amarum habet. Deſiderium & amor Dei ab amaritudine incipit, ſed vltima eius dulcedine plena ſunt,* Hugo de Arca Noe.

ſin-delighting ſlũber, makes that which whilom brought a ſweet delight vnto his thoughts, now to bring a ſure torment into his heart: whereas on the contrary, and ſecond ſide, our heauenly Sauiour and moſt bleſſed God, intending to repleniſh the ſoule of man, with the happy ſweetneſſe of his holy loue, giues his firſt a taſte of gall & vineger, powring into his mouth the bitter potion of tribulation and compunction, gores his ſides with the piercing prickles of feare and fearefulneſſe, but afterwards fils his heart with deuotions heauenly, and his belly with the cuppe of ſweeteſt pleaſing Charitie.

Philip. 3. Chriſt is all that *Paul* deſires, and to him the world is now but droſſe and dung.

Thus is the way of godlineſſe like learnings pathes, whoſe roote is bitter, and her fruit is ſweet; but the proceeding of the world is like a tragedie, which begins with muſicke, and ends with mourning: or the progreſſe of the Prodigall child, who went forth with plenty, returned with penurie: witneſſe *Ieruſalem* ere-while the Princeſſe of the Prouinces, now the captiue ſlaue of *Babylon*. *Lam.* 1.

Luk. 15. Lam. 1. 1.

Irus ſit ſubito qui modo Cræſus erat.

3 As the world is a friend, rich and couetous, ſo is the Diuell an aſpiring friend and glorious: as the world promiſeth plenty, performeth penurie; ſo the deuill promiſeth multiplicity of honour and renowne; but performeth varietie of infamie and ſhame: ſubtill Sathan offers all the Kingdomes of the earth, and all the glory of the ſame, but giues not one iotte: for how ſhould hee giue glory, who himſelfe partakes of nothing elſe but miſery? The World offers her ſelfe wholy vnto thee, and for a time houſeth her ſelfe ſecurely within thy holdes, that ſhe may the more ſecurely deceyue thee euer afterwards; take ſtedfaſt footing if thou canſt: all hitherto her rowling wheele hath throwne to woefull miſerie. The fleſh, that inſeparable deceyuer, and amorous enemie, alwayes per-

perſwadeth delights, and euer mingles them with laments, ſhee leades thee forwards by the hand of pleaſure, but leaues thee in the land of paine; ſhee begins with melodie, but concludes the mourners tragedie; yet we preferre theſe faithleſſe friends before the faithfull friendſhippe of our GOD, whence it comes to paſſe by the iudgement of the Almighty, that wee feele the experience of perfidious friends, the fault of this *Ieruſalem*, who made her earthly friends with her earthly Mammon; but as this was momentarie, ſo they were tranſitorie, which made her weepe; and yet not their deceitfulneſſe ſo much as her owne ſinfull wickedneſſe, ſufficient cauſe to wring from her and vs the teares of repentance.

Vt amicorum & ſociorum perfidiam ſæpe experiamur. Aug. Pſal. 146.

4 Generall cauſe of *Ieruſalems* weeping her ſinnes.

Had they or wee beene Saint *Peters* men, for doing well to ſuffer wrong, there had beene ſome comfort in hope offuture recompence: which made the Philoſopher make ſo ſmall regard of baniſhment, ſaying, hee was a Coſmopolite, a Citizen of the world: and *Anaxagoras* durſt anſwer (when it was told him, that it was not his deſtinie to dye at home,) All places are alike to deſcend into the graue; the true reſolution of a generous ſpirit, to make no reſpect of time or place, when, or where to die, in priſon, or in exile, at home, or elſe abroad; ſo he dye without fault, and be puniſhed without deſert; for the ſame way to heauen is as wel in *Ireland*, as in *England*; in the priſon, as in the pallace, yea oftentimes the more ſpeedie, and the better.

Eſt aliquid magnis crimen abeſſe malis. 1. 1. Pet. 2. 20.

But this people deſerued what they ſuffered, yea more then can be vttered, much leſſe be acted, neither did their puniſhment halfe equall their offences. Iuſt cauſe to weepe, both for themſelues, and for their ſinnes, themſelues miſerable, their ſinnes innumerable, yet euery ſin deſerues a world of paine; for ſinne is odious vnto God, and makes the ſinner abominable in his ſight: it threw *Lucifer* from heauen, *Adam* out of Paradiſe, killed

Luk. 10. Gen. 3. Eſay 53.

1. Cor. 6. 9. Chriſt, and without repentance, will exclude vs Heauen.

Pride, ſloath, fornication, whoredome, drunkenneſſe, murmuring, rebellion, witchcraft, riotouſneſſe, gluttonie, idolatrie, anger, enuie, couetouſneſſe, with a thouſand more of the ſame broode and brotherhood, kindle GODS wrath, and procure our loſſe, euen pouerty, captiuity, chaines, fetters, impriſonments, ſickneſſe, ſeruitude, infamie, vexation, with infinite more of that kind and kindred, fore-runners of greater puniſhments and calamities, except wee ſpeedily amend vs, and repent. Luc. 13.

It was ſinne that drowned the old world, fired *Sodome*, and will ſhorten the dayes of this world. The world whileſt it increaſeth, decreaſeth; how can that be ſaid to increaſe, which dayly declineth to deathes decreement and deſtruction? being like the weauers thread, ready euery houre to bee cut aſunder, and the Saints alwayes crying, Come Lord Ieſus. It was ſin that brought theſe incurable blemiſhes vpon humane nature, age for youth, ſickneſſe for health, ſorrow for ioy, paine for pleaſure, mutability for conſtancy, diſeard for peace, for knowledge ignorance, and death for life: *Eue* likes, *Adam* takes, both eate, the Deuill is too crafty; now there muſt bee warre betweene ſeed and ſeed, exilement for happineſſe, labour in prouiding meate, paine in bearing children, and condemnation vnto death, deſpayre, a gnawing conſcience, a willing to nill, and nilling to will; eternall deſolation, fire, water, and gnaſhing of teeth; for firſt, the vnderſtanding will bee peſtered with deſpaire, knowing, ſeeing, and conſidering the eternall bliſſe which ſinne hath loſt, and the euerlaſting curſe which iniquitie hath procured: alwayes fearing neuer to leaue the one, and ſtill deſpayring euer to enioy the other.

Gen. 7. Gen. 19. Mat. 24. *Quomodo dici poteſt augmentum quod pertãtum decurſũ admortis deſluit decrementum? Iſod. de ſummo bono lib. 4. cap. 59.* Apoc. 22. Gen. 3. *Velle nolle, nolle velle.*

2 The memorie filled with a biting conſcience, and

and the ſtinging Worme, remembreth alwayes her hainous ſinnes that crucified the Lord of life, and her deſerued torments which neuer ſhall haue end.

3 The will repleated with want and plenty, hauing nothing that it would, and all things that it would not, like *Dines* that had fire in abundance to make him hoat, but not one droppe of water to make him cold, not one droppe to coole him; where ſuch plenty ſhall be of tears, ſuch ſtore of wailing, ſuch chillie chattering, and teeth gnaſhing with al contrarie paſſions in one moment, darknes felt without ſight, fire burning without light, the earth full of groanes, and the water voide of moyſture, not for a moment, but for eternitie; eternity for ſinne temporary, a ſinne committed in time, to be rewarded with puniſhment void of time; yea void of time, not that ſinners are vnwilling to ſinne for euer, but becauſe they liue not euer; they neuer leaue to ſinne ſo long as they liue to ſin; a token if they ſhould euer liue to ſinne, they would neuer leaue to ſinne. Luk. 16.

Death is the reward of ſinnes temporarie among mortall men, as of adulterie among the Iewes, theft among vs; much more ſhall it bee the wages of tranſgreſſion with the immortall God, he ſo infinite, we ſo finite.

Vaine therefore is the imagination that coniecture th mans mortall bodie exempt from immortall flames, ſeeing his maker is omnipotent, and can cauſe mortality to put on immortality; the ſoule is pained yet doth not periſh; the Peacocke may be killed, yet not her fleſh corrupt, and the Salamander dwell amidſt the fire, yet not her carkaſſe burned.

If mans life ſhould bee finiſhed, his paines ſhould be ended, but becauſe he muſt be puniſhed without end, he ſhall liue in paine that ſhall haue no end, that whoſe life here was dead in ſinne, his death there might liue in paine; hee ſhall languiſh without conſumption, and be

Iniqui ideo cum ſine delinquent, quod cum ſine vixerunt, Greg. 4. Dial. Si conſumeretur vita etiam pœna finiretur, ſed vt ſine fine crucietur, viuere in pœna compellitur, vt cuius vita moriua hic fuit in culpa, illic mors eius viuit in pœna, luet, nec tamen conſumetur, cruciatur, & non extinguitur moritur & viuit. deſit, & ſubſiſtit, fruitur ſemper, & ſine fine eſt: ex ſolo auditu ſunt valde teribilia, quanto magis paſſione? Greg. moral. 6. cap. 7.

be cruciated without extinction; he dyes and liues, hee fals and stands, he euer ends, and endlesse liues: if to heare this be terrible, to feele it, it will bee intollerable. While therefore it is to day, drinke of repentance cuppe, lest reputed with the dead, thou taste the viall of thy angrie Lord.

Ebibe calicem pœnitentiæ, ne cum mortuis deputatus degustes phialam iræ Dei, Bed.

There be foure properties to shew a penitent soule; the first is the consideration of his life past, remēbring where he was, as did *Manasses*, *Peter*, *Mary Magdalen*, in sins of pleasure, persecution, and of periurie. Secondly, fearing the fearefull sentence of Gods fierie iudgement, complaineth inwardly, thinking where he shall be, as *Nazianzene*, who alwayes set before him Gods iudgement seate; and *Gregorie* the Archangels voyce alwayes sounding, Arise ye dead, and come to iudgement. Thirdly, attending the danger of this present life, with feare, considers where he is, as *Dauid* when he set a watch before his mouth, and *Ieb* a guard before his eyes; had *Ierusalem* done so, her repentance had not come too late. Fourthly, when contemplating on the blessings of the supernall and sempiternall country, with languishment beholds the place where yet he is not come, as *Stephen* when hee saw heauen open, and Christ sitting by his Fathers side; *Simeon*, when he cried, Lord, now letteſt thou thy seruant depart in peace; and *Paul* desiring to be dissolued, and bee with Christ. Correspondent to these are those motiues which wound the contrite heart vnto saluation: first, the memory of sinnes past, which of themselues, are the parents of death, the wages of death, and the sting of death. A man is like vnto stubble, sinne like the fire of hell that will quickly make the stubble to burne; and it is the mercie of the Lord alone, that this fire being so long time kindled, wee were not all long sithence burned.

Act 7.

Luke 2.
Philip. 2.

Rom. 6.
1 Cor. 15. 56.

2 The remembrance of future punishment, the fruit of an euil life, of *Gog* & *Magog*, the beast and false Prophet, of

Enoch. 38.
Apoc. 19. 20.

Diues and

and *Iudas*, of the vnprofitable seruant, and the foolish Virgine, of the fearefull and vnbeleeuer, of the abominable, and the murtherer, of the whoremonger and sorcerer, of the idolater and lyer, of the sinner impenitent and obstinate, who shal haue their part in the Lake which burneth with fire and brimstone, which is the second death.

Apoc. 20. 8.

3. The farre iourney to heauen, the length of this life a peregrination, with the breuitie and misery of the same: our whole life is but a day, yea, were it a thousand yeare, it were but a day, yea lesse, but as a watch in the night, &c. yet few and euill are the dayes of our Pilgrimage: so that we may say with *Paul*, *O wretched man that we are, who shall deliuer vs?* But patience a while, Man is as a sleepe, in the morning he groweth like the grasse, which in the morning flourisheth and groweth, but in the euening is cut downe and withereth, for all our dayes are past in his anger, we haue spent our yeares as a thought: the time of our life is threescore yeares and ten, and if wee should liue till fourescore, it were but sorrow and labour, for it is cut off quickly, and wee flye away: Teach vs therefore O Lord, to number our dayes, that wee may apply our hearts vnto wisdome.

Quasi vmbra dies nostri super terram, Iob.

1. Pet. 3. 8. Gen. 47. 9. Psal. 90. 4. Rem. 8.

Psal. 90. 5. 6

Psal. 90. 9. 10. 12.

4. The desire of *Ierusalem* celestiall our country which is in heauen, which ariseth from the meditation of the beauty of it, seuing a man on fire, vntill hee doe enioy it. As the Hart desireth the water brookes, the prisoner longeth for his liberty, the banished for his Country, the mariner for the Hauen; so doth this man breath after Heauen, where shal be youth without age, life without death, health without sickenesse, riches without pouerty, and ioy without sorrow; such ioy as the eye hath not seene, nor the eare hath heard, neither can the heart of man conceyue. O my soule, thirst thou for God: O when shall I appeare before the presence of my Lord, that I may see thy power, and thy mercy in the land of the liuing, and quench my thirst with the sweete waters of thy eternall

Cum quis de pulchritudine eius meditatur in se eam ardescere cognoscit, Luther, Psal. 42. 2. Psal. 42. 2. Quando veniam ad aquas dulcedinis tuæ, de terra deserta, siti & in aqua sed Aug.

Expluteigitur diligenter te & instanter, & successiuè te deplora, quia nihil est in miseriis quod ad dolorem & ploratum nos prouocare possit. Bede. Exhor.

happinesse. O my brethren let vs search our selues diligently, and bewayle our sins incessantly, all things weepe for thee, bee not thou forgetfull of thy saluation recall, ponder, and meditate on these things before the darke night of direfull dolor ouertake vs.

While it is to day, let vs flye to Christ by true repentance, and shrowde our selues vnder the wings of his heauenly bounty, and compassion, let vs bewayle our selues, not as the foolish Virgins with darkned lampes, or those that still weepe in the night of fearfull impenitence, mingling sinne and teares together, euen then sinning most, when they seeme most to weepe, but to weepe, as in the day of true penitencie, breaking off our sinnes with our teares, and our wickednesse by true repentance: then shall our mourning bee turned into mirth, and our sowing in teares, bring forth the harvest of eternall happinesse. Euen so Lord Iesus. So be it.

AMEN.

THE LAMENTATIONS,

IAVE RAIL.

GIMEL.

Iudah is carried away captiue, because of affliction, and because of great seruitude, shee dwelleth among the Heathen, and findeth no rest, all her persecuters take her in the streites.

IN the verse before went *Beth*, which signifies an house, but now comes *Gimel*, which signifies plenitude: then there was a miserable house, but here is an house full of misery.

Rabbi Salomon sayth, that the letter *Gimel*, which is the third letter in the Hebrew Alphabet, is neuer put in verses for a iude, but in token of exceeding ioy or sadnesse, as here for the multitude of her seruitudes.

If you will haue *Gimel* for *Gamal*, to retribute, see then her exceeding prosperity is turned into exceeding calamitie: Shee that was ere-while dandled in the lappe of worldly felicity, now sucks at the pappes of her in an aduer-

Littera Gimel qua ſæpius literarum Alphabeti Hebraici, nunquam in carminibus paulum præcipuè nisi in ſignum lætitiæ vel triſtitiæ exceſſuæ, as here and Psalme.

aduersity: shee that was euen now opening in happinesse, is now ouerwhelmed in extreme calamitie, so passeth away the

sic transit gloria mundi.

[illegible] according to the [illegible] Alphabet, that there is sufficient [illegible] Scriptures without [illegible] intermixions or additions, to make the man of God perfect vnto saluation.

2 Tim. 3. 16, 17

Fearefull is the protestation of the Apostle, but more terrible will bee the punishment: If any shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke. Yet the Romish Church dare bind faith vnto traditions with *Anathema*.

Apoc. 22. 18.

Goropius in his Hieroglyphich sayth, that *Gimel* in the originall is compounded of *Gi.* & *mel. Gi* is as much as *yet*, and *mel*, *revela*: both being conioyned, signifieth the holy Ghost, whose true property is to reueale good things vnto vs, as Christ sayde to his Disciples: *What manner thing he is come.*

Gimel in prima lingua componitur ex Gi. & mel. Gi notat vos & mel revela, & significat spiritum sanctum, cuius proprium est revelare

Goropius lib. 10 Hierogl.

Remigius sayth, *Gimel* is interpreted multitude or plenitude.

This miserable multitude, or multitude of miseries, the Prophet here describes by this, that this people had no rest, neyther at home, nor abroad: not at home, by reason of their affliction and seruitude; nor abroad, for their enemies cruelty, trechery and aduantage.

John 14. 16.

Gimel interpretatur multitudo siue plenitudo, Remigius.

1 Not at home, for the tyranny, feare and oppression of *Ismael*, which inforced and constrained them to flie into *Egypt*: yet there they had no rest, then not abroad.

4 King. 25. Ier. 43.

Not in *Egypt*, for of those that fled thither the Prophet *Ieremie* had before prophesied, that they should bee a detestatio, curse, rebuke, and shame, and should dye there by the sword, famine, plague and pestilence.

Ier. 42. 18, 22.

Nulla erat femina vituperium siue legalis, siue tyrannica vsualis siue criminalis, quam Iudea a Chaldeis in Babylone non sunt perpessi Ier. in Cap.

2 Not in *Caldea*, for there their bodies were first subiect to all kind of drudgerie, slauerie and labour.

3 Their Wiues and daughters were made common for

for all filthinesse, punishment, and lust.

3 Their riches, goods, and possessions were a prey for their aduersaries, and alwayes at their enemies commaund to giue vs to know, and by them to learne, that those that will bee ignorant of God in prosperity, shall know his punishments in aduersitie, and they that despise his clemency by his Prophet reuealed, shall not auoid his afflictions, when his anger will not be concealed.

This lamentable multitude, or multitude of calamities is lamented in this verse by fiue gradations.

1 From her transmigration and flitting from place to place, constrained to leaue lands, houses, riches, goods, yea, and goodnesse too, by reason of her affliction.

2 From their extreame slauery and bondage, by reason of the greatnesse and multitude of their seruitudes.

3 From their habitation and dwelling among heathens, godlesse and idolatrous people.

3 From the cruelty and vnkindnesse of them among whom shee dwelt, a people troublesome, and vnquiet, that would not let her rest.

4 From the craft, vigilancy and watchfulnesse of her enemies, taking her at all aduantages, and in euery strait for to destroy her. Thus for her former *Gimel* of felicitie she hath now the very plenitude of calamitie, for opposite of these fiue plagues and punishments shee whilom enioyed fiue contrary easements and preferments.

1 As they had a country promised, dwelling houses, lands, goods performed, a Country, an honey milke Country, a *Canaan* flowing with milke and honey, they tooke the labours of the Heathens in possession, the lotte of their inheritance; Vnto thy seed, sayth God to *Abraham*, will I giue this land, *Abraham* had the promise, and his seed the possession. Gen.12.7. Act.7.3.4.

2 They were Lords ouer other nations, euen ouer the Cananites, Pherezites, Iebusites, &c. *Isaack* heard the promise, but *Iacob* saw the performance of it. Gen.26.3.

3 They

Gen.17.9.10. Act.7.8. Exod.20.& 21 & 22.&c. Exod.4,25. Ios.5.12. Heb.3.18.& 4.1. Psal.95.11. Numb.22. Ios 5:1.

3 They had a Religion particular to themselues, God commanded *Abraham*, and he did practise it: *Moses* taught it to the people.

4 They had a land of rest, prefigdring heauens Paradise, and the rest eternall.

5 They were a terror vnto other nations, so that *Balaac* must send for *Balaam* to curse them; yea all the Kings of the Amorites, and all the Kings of the Cananites faint because of them, there is no courage in them, because of *Israel*.

But now the case is altered, and their courage is abated, euery one triumphes ouer them, and *Iudah* is led into captiuity.

Migrauit, or *transmigrauit Iuda propter afflictionem. Eo quod ipsa afflixit pupillos & viduas, & cum oneritia tractauerunt seruos Hebraeos: Vatab. Chaldaus Paraph.*

Vatablus saith, Cruelty is rewarded with cruelty, and therefore *Ierusalem* now sits, yet sits in her afflictions, because shee oppressed the widdow and the fatherlesse, and rigorously handled her native bondslaues; for he that doth wrong shal receiue for the wrong that he hath done.

Eph.6.9. Deut 10.17.

Yee that are Masters must put away forwardnesse and threatning, knowing that your Master also is in heauen, and with him there is no respect of persons.

Malum sub lingua, non in lingua habe it, Greg.

Gregory speaking against threatning and cursing, saith, that it must be vnder the tongue, not in the tongue, that is, silenced, not vttered: Seueritie, if in punishing it exceede the offenders fault, becomes seuere cruelty: he that will bee gouernour of another, must first bee ruler of his owne affections, whether anger, seueritie, or cruelty; when thou doest gouerne, rule thy selfe.

Simetuis, si praua cupis si diuertis ira, seruitij &c. Claudianus.

This people when they were Masters, did cruelly vse their seruants; wherefore being now seruants, they are most tyrannically abused by their Lords: because shee had no gouernment of her selfe, when shee was a gouernour; she is now subiect to gouernment, to teach her to know her selfe by being gouerned.

Others turne *propter* into *pro*, saying, that the letter *Mem*, is better expressed by the preposition *pro*, as if one

should

should say, Being weary & yrked by intestine miseries, they leaue their country by their own accord; otherwise it were hard, and a cruell thing to leaue our native habitations inuironed with pleasant fields. For all were not banished by the Babylonians, but the miserable oppression and tyranny of the enemie, made many of the Iewes to exile themselues as not able to beare so great a burden; one man is a diuell to another.

Homo homini damon.

See sinnes reward: they who would not endure Gods yoake that was light and easie, are now compelled to vndergoe humane, yea tyrannicall slauery, which is too too heauie.

The world that would not bee conuerted by *Noahs* sermons, must bee peruerted by the waters furie. *Sodome* and *Gomor* that scorned the preaching of *Lot*, must not onely be scorned, but vtterly consumed with flames tormenting.

Hic populus migrauit de Egypto in terram promissionis propter meritum patrum: & de terra repromissionis fuit in terram Babylonis propter peccatum proprium.

This people trauelled out of bondage into freedome, out of darknesse into light, for the blessing of the Patriarkes; and out of the land of promise and vnion, into the land of confusion for their proper offences.

Petrus Alfonsus contra Iudaeos saith, that the Iewes were deceyued by a nocturnall vision, seeing counterfeited *Moses* with his bright glittering countenance appearing vnto them; who after much rebuking them for their transgressions, willed them to depart from *Babylon*, for there remained a three-fold woe to them that tarried: but he who deluded *Saul* by the imaginarie shape of *Samuel*, confounds the senses of this captiuated people vnder the colour of *Moses*, for hee beleeuing the power of God, foresaw the dispersion and desolation of the vnbeleeuing Iewes among the nations.

But *Hieron* and *Lyra* agree, that the cause of their suffring was the intollerable affliction and most cruell seruitude they suffered & sustained vnder the dominering Chaldees in proud vsurping *Babylon*, whose tyranny inforced

ced and constrained them to flye from thence, and dispersse themselues amongst the Nations; some fledde into *Egypt*, others to *Assyria*: a third sort to *Arabia*, some to *Iudea*, others to *Persia*; some to one Country, some to another, yet found no rest.

Ionas 1.

Irato Deo nihil succurrit homini, placato vero Deo nihil homini nocere potuit, Hieron. com:

Ionas fled from God, but the Lord pursues him: this people flye from *Babylon*, but Gods whippe flyes after them to torment them: for God being angry, there is nothing to man auspitious, and God appeased, nothing obnoxious.

No man can bee in safety, or rest in peace, when the Lord is departed from him, no sooner the spirit of the Lord departes from *Saul*, but the euill spirit enters and torments him.

1 Sam. 14. 16.

What peace might this people hope for, whom the Lord had left? *Dauid* may lay him downe and take his rest, for the Lord is with him and sustaines him. When the wayes of men doe please the Lord, their hurtfull enemies will bee their helping friends; but when the pathes of men displease the Lord, their fayrest friends shall turn their fouleſt foes: for euery creature is Gods scourge, to scourge the sinners; yea the soule it selfe wandring from the paths of grace, becomes an enemie to it selfe. His soule will tell him, and his conscience checke him. What pullbackes had *Cain* before his murther, *Balaam* before his iourney, *Iudas* before his treason; yet euery one before his sinning?

Psal. 4. 8.

Quod flagellum Dei hominis peccatum est omnis creaturæ, etiam ipsis in ipsa cunctis creaturis animæ adnexum.

Let vs then labour for peace, but the true peace, the peace of conscience by pleasing God, for concord and vnitie; but the true vnitie to bee vnited vnto Christ; for rest, but the eternall rest, resting here from sinne, and there in glory; least by the iust iudgement of the Almighty wee be banished to *Babylon*, and with *Cain* be proclaimed vagabonds; least wee wandring with the Prodigall, bee made wanderers with the Iewes; least our habitation bee voide of happinesse, and our selues of blis-

ſednesse, being made companions of the Estrich and brethren of Dragons, restlesse in paines and miserie.

3 The whole world is the sinners *Babylon*, and euerie creature his enemie tormentor. If man had not beene an enemie to himselfe, no creature had beene an enemie vnto him, all creatures had beene obedient vnto man, if man had beene obedient vnto God, all things had beene duly subiect vnto mã, if man had bin truly subiect vnto God; if man had not been apostate from the order of innocencie, no creature had inclined to the disorder of enmitie; no creature (if man had not prouoked his Creator) durst haue afflicted man more then the Hare dares persecute the hound. As the heart is to the members, so had man beene to the creatures: for God that subiected man vnto himselfe put other creatures vnder man: *Moses* may leade *Israel* through the sea without drowning, *Elias* passe through the ayre in a fierie Chariot without hurting: the three children walke in the middest of the flaming furnace without burning.

Exod. 14. 2. King. 2.

But the sea will drowne *Pharaoh*, the earth swallow *Dathan*, the fire burne *Sodome*, *Gen.* 19. for mans vnhappy disobedience brings all creatures from obedience, yea in all things man finds God a persecutor in his creatures, because man in all things contemned his Creator.

Dan. 3. Exod. 14. Numb. 16. *In omnibus Deum inuenit persecutorem, quod in omnibus ipsum contẽpsit creatorem. Beda de imagine mundi, lib. 4. cap. 5.*

Man of all things in all things despiseth his maker, and therefore finds God of all things in all things persecuting his creature.

Iudah is carried away Captiue, &c.

Iudah, Iehuda, of the fourth and last sonne of *Iacob* by *Leah*. *Blessed bee Iacob aboue his brethren, Iudah as a Lyon shall rise vp from the spoile, hee shall lye downe and couch as a Lyon, who shall stirre him vp? The Scepter shall not depart from Iudah, nor a Lawgiuer, vntill Shilo come, &c.*

Transmigrauit Iehuda propter afflictionem & propter multitudinem seruitutis Gen. 29. 35. Gen. 49. 9. 10. 1. Chr. 5. 2.

Verse 8. *Then Iudah thy brethren shall praise thee, thine hand*

hand shall be in the necke of thine enemies, thy fathers sons shal bowe downe vnto thee.

Gen.29.35. *Iudah* signifies prayse and thanksgiuing: his mother gaue him that name at his birth, because he gaue her cause, and administred matter for her to prayse the Lord. His father at his death, alluding to the Etymologie of his name in his last Will and Testament, saith, that His brethren shall prayse him.

Then his hand was on the enemies necke: now the enemies hand is vpon his backe; then fled the enemie, but now runs, hee. Then hee was as a Lyon couchant, whom none durst rowze; now he is as an Hare currant, whom euery curre will scare: then hee was laudable, now vnlaudable: This can sinne effect and act.

Tunc laudabilis, Nunc illaudabilis.

Of this *Iudah* tooke the Iewes their names, a nation now hatefull though sometimes happy, called of the Germans *Ioden*, Italians *Iudei*, Spaniards *Indios*, French *Iuifs* runnagates, tributaries, fugitiues, dispersed farre neere.

Calus in his Hieroglyphickes saith, that *Iudæa* was noted by the palme tree; partly, because it most abounded with palmes aboue any Country; and partly because the Iewes vsed palm trees in their solemnities and holy rites; and partly they had a solemne day, called the day of palmes, or palmes day: wherefore wee perceyue in much Romish coyne a palme, and a sorrowfull woman sitting vnder it, with the like inscription, *Iudæa capta.*

Vnde in multis Romanorum numismatibus videmus palmã & mulierem mœstam sub ea sedentẽ cum huiusmodi inscriptione, Iudæa capta. Transmigranit Iudah. Gen.49.10.

Iudæa here is taken, and being taken, is sorrowfull, as a solitarie widdow, and in her widdowhood is ledde into captiuity. Seeing *Iudah* is moueable, let vs gather our selues vnto the other *Iudah*, which will neuer bee remooued, euen *Iesus Iudah*, the welcome *Shiloh*. Out of the word *Iehuda* doe Cabalists gather, that the Messias shall come, God and Man, to deliuer man from captiuity diabolicall, not temporall.

For

For, in the name *Iehudah* are foure letters of the *Tetragam*, which ſignifie that in the *Meſſia* muſt bee Diuinity and regall Maieſtie: And beſides the letters of the *Tetragram*: there is the letter *Daleth*, which in numeration is as much as foure, and ſignifies a body made of foure Elements, as the body of a man.

Wherefore ſeeing the *Meſſias* was to bee God and man; for the *Tegragram* is proper onely to the Deitie: it ſhewes, hee was to become a King aboue the world, and not of the world, as he himſelfe anſwered *Pilate*: and that hee was to fight and warre ſigainſt ſinne, and the power of the diuell, as the whole current of his life manifeſtly declared.

That we may bee welcome vnto him, it is our duty to practiſe the obſeruation of *Aquinas*, who finding theſe fiue in the genealogie of Chriſt our Lord, immediately to follow *Iudah*, namely *Phares*, *Zaram*, *Tamar*, *Eſrom*, and *Aram*, ſignifieth that after confeſſion which *Iudah* ſignifies, to follow ſeparation from ſinne, which *Pharez* ſignifies, and thence to embrace vertue, and follow it, implyed by *Zaram*: and afterwards to waſh vs cleare in the bitter floudes of contrition and repentance, intimated by *Tamar*; for thence it will follow, that hee who is cleared by the bitterneſſe of repentance, hee will bee made vnto others, as it were a dart, directing by good example of life, which is ſignified by *Eſrom*: ſo as ſinne may bee aboliſhed, which when it is effected, it followes neceſſarily, that as he is the choſen of God, ſo he is the chiefe of man, which is ſignified by *Aram*.

Mat, 1. *Significat poſt confeſſionem, quam ſignificat Iudá, ſequi diuiſionem a viris quam ſignificat Phares, & inde ſequi ortum virtutum, quam ſig: Zaram, & poſtea ſequi amaritudinem pœnitentiæ quam ſig: Tamar. Exinde vero ſequi vt qui amarus ſit in pœnitencia fiat aliis tanquã ſagitta per exemplum vitæ quam ſig: Eſrõ, vt pereant peccata: quod in quo ſit, neceſſe eſt vt ſit electus a Deo, excelſus inter homines, quod ſignificat Aram.*

First, he muſt bee a *Iudah* by confeſſion of his ſinnes, a *Phares* by forſaking his vnrighteouſneſſe.

Thirdly, a *Zaram*, by riſing vnto righteouſneſſe, hee muſt flye from euill, and doe good.

Fourthly, he muſt perſeuer in his true repentance, hee muſt bee a *Tamar*: *Iacob* albeit he dye in *Egypt*, will not be

be buried in *Egypt*.

Fiftly, hee muſt bee an *Eſrom*, prouoking others to doe well by his good example: ſo ſhall hee aſſure himſelfe to be an *Aram* one of Gods beloued and elect, high among men, and at time conuenient ſhall reſt with *Abraham* in the heauens.

Iudah is carried away.

Migrauit Iudah.

Note 1. the inſtability of worldlings and worldlie things, exemplified by the old world, *Pharao*, *Iob*, *Nabuchodonozar*, *Balthazar*, *Cyrus*, *Darius*, *Dionyſius*, *Manaſſes*, *Zedechias*, *Pilate*, *Dines*, *Babylon*, *Iudah*: there is nothing more vnconſtant then worldly felicitie, or mutable then Fortunes proſperity. It is like a broken reede, quicke-ſand, the ſtaffe of *Egypt*, that will deceiue all that truſt in it.

As *Sabellicus* entreates of Fortune, now flattering & cheriſhing, now cruell and infeſting, neyther more cruelly hurtes ſhee any, then thoſe who moſt carefully ſhee before had cheriſhed in her boſome: for of a mother ſhe becomes a ſtepmother, ſo variable are all things vnder fortune; ſhee is glaſſe, the more bright and glittering, is the ſooner broken: take counſell therefore betime, and hearken to *Seneca* his wholeſome inſtruction, that when proſperity of life doth fawne vpon thee, thinke then thou ſtandeſt but vpon a brickle ground, and giue not raines to thy forceable affection, but manage all things with due circumſpection: for when the world ſeemes moſt to flatter vs, it is then high time to be moſt circumſpect, for we haue but a quicke Eele by the tayle: ſhee is a flattering harlot, truſt her not, ſhe is too light: for no man is happy, but the wiſe man, as for the things of this world they are but lent vs, and he that gaue them can take them at his pleaſure.

Nemo ſæl. x niſi ſapiens. Plato. Iob. 1.

Againe, they are ſubiect to ruſt, mothes, theeues, fire, water,

water, enemies, with a thousand other casualties and calamities, as *Iudah* here can witnesse.

2 This should teach vs to labour for the true felicitie, which is to feare the Lord, to obtaine pardon and forgiuenesse for our sinnes, and to bee in fauour with the Highest, for:

1 As there is no greater comfort to a condemned person, then to behold his pardon: so there is no greater ioy to a sinnefull soule, then to be assured of his sinnes remission: for, Blessed is he whose wickednesse is forgiuen, and whose sinne is couered: Blessed is the man vnto whom the Lord imputeth not iniquity, & in whose spirit there is no guile. Psal. 32. 12.

Except a man be borne againe of water, and the spirit, this thing cannot happen vnto him; for who is hee that forgiues sinnes, and pardoneth our transgressions? surely euen he, vnder whose lippes there was neuer poyson of Aspes, nor in his mouth was euer found guile, called here the Lord, *Iehouah*. Ioh. 3. 1 Pet. 2.

Augustine confutes and condemnes all the iudgement of Philosophie, contending about felicitie, who in their admired vanity would both be blessed in this world and by themselues; whereas man is not blessed that enioyes a body, or is partaker of a soule, but he that hath the fruition of the Deitie: and yet not so, to haue the enioyment of the Godhead, as the soule enioyes the body, or it selfe, or as one friend another, but as the eye hath the firme fruition of the light, which being true light, makes the eye altogether light, euen so as it selfe is wholy light: so that true happinesse is to see the Lord, and to see the Lord is happinesse it selfe: for to see GOD is to bee like vnto the Lord, and to bee like vnto the Lord is to see the Lord. *Felicitas vera videre Deum. Aug. Ciuit. 22.*

Children desire to bee like their parents, but, sayth the beloued of Christ, and the louing Apostle, of Gods

true children, when he shall be made manifest, we shall be
1 Iohn. 3. 2. like vnto him; for wee shall see him as he is.

But some man may say, How shall wee see God and
Oculus cordis. Aug. liue? We doe see him, not with carnall eyes but spiritual
eyes, not with the eyes of our body, but with the eyes of
Eph. 1. 18. our heart, and that by faith: When God shall enlighten the eyes of our vnderstanding to imbrace Christ. The see wee God with our mentall eyes, when we are truely purged from our iniquities, and haue the full assurance of
Mat. 5. 8. our sinnes forgiuenesse: for blessed are *mundi corde*, the clean and pure in heart, for they shall see God. Fitly is pure ioyned vnto heart, because as a bright and shining image or resemblance may bee plainely seene and easily perceiued in a cleare and pure looking glasse; so doth the face (as it were) and countenance of the Lord shine forth most clearely, appeare and shew it selfe in a pure,
Psal. 15. 1. 2. and vndefiled heart. These shall dwell in the tabernacles of the Lord, and rest vpon the holy hill of God, euen they that walke vprightly, and doe the works of righteousnesse: they whose hearts are pure, and haue not lifted vp their minds to vanitie: whose sinnes assuredly are
Psal. 32. 1. 2. forgiuen, and to whom no iniquity shall bee imputed:
Psal. 24. 3. 4. these shall ascend the holy mount of God, and be blessed for euermore.

Hither come no theeues to steale, no enemies to conquer, no mothes to eate, no rust to ruinate: for this
Mat. 6. 19. mans treasure is laid vp in heauen, where the fire cannot burne it, the water drowne it, the rust fret it, men waste it, beasts deuoure it, nor age consume it.

This felicity satisfies the soule, and hath all things the heart can wish: for it hath God, who is all, and therPsal. 23. 1. fore can want nothing that is good; because God was *Dauids* shepheard, he was assured to want nothing.

Then let them say that will, My lands shall keepe mee, I shall haue no want, my merchandize shall bee my

helpe,

helpe, I shall haue no want: Let the Souldiour trust vnto his weapon, & the Husbandman vnto his labour: let the Artificer say vnto his Arte, and the Tradesman vnto his Trade, and the Scholler vnto his bookes, These shall maintaine mee, I shall not want. Let vs say with the Church, as wee both say and sing, The Lord is my keeper, I shall not want: Hee that can truely say so, contemnes the rest, and he that desires more then GOD, cannot truely say, the Lord is his, the Lord is his shepheard, gouernor and commander, and therefore shall not want.

(a) GOD is a and ω in himselfe, the beginning and the ending. In the world hee is as the Maker and Creator: In the Angells as sweetnes and beautie. In the Church, as the Father of the Familie in his house. In the soule, as the Bride-groome in his Chamber. In the iust, as a helper and protector: In the Reprobate, as feare and horror.

Who can goe from his Spirit, or auoyd his presence? He that flyes from him makes hast vnto him, flying from his seueritie, hee runnes vnto his bountie: from his anger, vnto his lenitie: No place can receyue him, but where GOD is present, who is all in all, and euery where.

Labour then for him; For, hauing him thou hast all blessednes, and wanting him, thou hast no happines at all.

2. All the happines of this world is but transitory and finite: Neyther can the pleasures of the same satisfie the heart; For:

1. The capacity of the heart is infinite, made to receyue the Maker, and therefore cannot bee filled with a thing finite, nor satisfied with a thing transient, such as is the world and all that is therein. Wherefore the heart is neuer still, because it is not yet satisfied with the fullnes of her Maker, who made it for himselfe.

It is the heart the Lord requires: labour then for a good one to giue to him that calleth for it. Thou knowest the Lord did make thy heart, giue him his due for his labour, the seruice of thy hart: say with the deuoted man; O Lord, be-

(a) Deus est in scripturis sicut α & ω: principium & finis: In mundo sicut author & rector: In Angelis sicut sapor & decor: In Ecclesia sicut Paterfamilias & domus: In anima sicut sponsus in thalamo: In iustis, sicut adiutor & protector: In reprobis sicut pauor & horror. Quo ibo a spiritu tuo? nemo fugit ab illo nisi ad illum, ab eius seueritate, ad eius benignitatem: a Deo irato, ad Deum placatum. Quis locus te acceperit fugientem nisi eius præsentiam inuenias. Aug: in Psalm. Domine fecisti nos ad te, & inquietum est cor nostrum donec requiescat in te. Prou: 23. Domine quod fecisti me debeo amori tuo meipsum totum, & tantum debeo

plus quam meipsum, quantum tu es maior me ipso, pro quo dedisti teipsum, & cui promittis in cœlis teipsum. Anselmus. Mat: 22. Ioh: 10.

because thou madest me whole, I owe my selfe wholly to thy loue, yea, & so much more I owe vnto thee then my selfe, by how much thou art greater then my selfe, for whom thou hast giuen thy selfe, and to whom thou doest promise thy sacred selfe in heauen: Lord make me partaker of thy heauenly grace now and euermore.

2. Betweene finite and infinite, mortall and immortall, corporal and spirituall, there is no proportion, but all that are in the world with the vaine felicitie of the same, are finite, mortall and corporall; the soule is spirituall, infinite, and immortall: and therefore by them, of them, in them, cannot haue her sufficient desire, content and blessednes.

Nihil in terra magnum præter hominem, nihil in homine præter mentem: si eo vsque scandia, cœlum transcendia: Corpus si despicis, muscæ cælum suspicis, musca te mundes, & quid musce mundius. Fauorinus.

Were there any thing great vnder the macrocosme (the greater world) it should be the microcosme, the little man: For what can be great within the world, but he that in a world comprehends a world? a litle man, a bigger minde: a minde bigger then the man, yet mind and man, bigger then the world. If you climbe so high as his minde doeth flie, you transcend the heauens. If you looke vpon his bodie, and presently behold the heauens, he seemes but as a Flie, euen the least that is.

Quæ in terram vsque cecidit est corpus humanum immersa sit. Aug.

The greatest thing in the earth, is the soule in mans mortall bodie: Heauen on earth, for which soule the whole world is no sufficient price. Then what felicity may I the better hope for, by entertaining of the worse?

Mat: 16.

3. The world and all therein are but as the salte water to a thirstie man, which is so far from giuing him content, as the more he drinks the greater is his thirst: for though it be wet, yet it is salte; the one may moysten, but the other will not quench. The Worldling is the greatest Drunkard that euer was; who like the Fire, the Sea, the Graue, and Hell, thinkes hee neuer hath ynough: but like the sonnes of the Horse-leeches, alwaies crying more, more, &c.

K. *Alexander* would be so drunke, as he would sleepe 3. daies together, to concoct his surfeit: but being drunken

with

with the world, albeit himselfe the Monarch of the earth, hearing the Philosopher talke of more worlds, wept that he had not all, or at least because he had no more. Can a dropsie man be content with drinke: no more can the worldling be satisfied with the world, which is like the waters of *Samaria*, whereof who so drinketh shall thirst againe. Ioh.4.13.

Iudas carrying the bagge, and made drunken with the coine: first thirsteth for the Alablaster boxe, but his thirst was so great as to quench it, he must sell his Master, yea his Master for thirty pence: for what will not the loue of of money doe? Yet all the world cannot quench his couetous thirst, no true satietie, no true felicitie. Whatsoeuer is necessary to true happinesse, is offered and proposed vnto all; but the world and the things thereof, as honors, riches, preferments, pleasures, &c. are enioyed, but of few, and not offered vnto all: yea for the most part they come by casualties, by deathes, sometimes vnexpected, oftentimes by sinister and vngodly meanes; and are stil desired of those who haue them in possession: surely couetousnesse is needy, infinite, insatiable, neuer content. First, men desire money, then lands, after Kingdomes, yet cannot haue inough: he wants a sneezing purge: Alas *Helebore* will doe him little good: yet the Philosopher could cal them violent, because they are gotten by violence, and are also lost by violence, as *Hierusalem* can beare witnesse by experience: yet this is the felicity of fooles: I fretted (sayth *Dauid*) at the foolish, when I saw the prosperity of the wicked: but hee concluded: Surely, thou hast set them in slippery places. Mat.26. Mar.14. *Stalos, Arist. Eth.1.5.* Pro.1. Psal.73.3. 18

Iudah is gone with a multitude of seruitude; such is the tyranny and cruelty of the enemie, more then the oppression of *Marius*, and worse then the bondage of *Pharao*, whose commandements could not bee obserued, and yet his wages were whippings, beatings, skianings: Exod.4.6.

more cruell then the cruelty of *Syloſon*, whoſe tyranny ſo oppreſſed and afflicted the Sameons, as they were conſtrayned to forſake their country, and flie away, like *Iudah* and *Hieruſalem* to ſeeke for life; yea worſe then Phalariſme or the tiranny that *Phalaris* exerciſed vpon the Agrigentines, whoſe chiefeſt ſtudy was to inuent the ſtrangeſt torments: where *Saneos* puniſhmēt (though the whips of death) was but eaſie paine: ſuch as *Iudah* found in *Babylon*, finding among the Babylonians no more pitty or compaſſion then the wolues among the Athenians, who gaue a talent to kill the young, and two to kill the olde; verifying that of *Ariſtophanes*, Why ſhould we ſpare them more then wee ſpare the wolues? cleane contrary to humanity, at leaſt to the nature and condition of the rightly pittifull and truly mercifull; whoſe mercy is *miſericordia*, and *miſericordia* is an hearty compaſſion of another mans miſerie, to weepe with them that weepe, and mourn with them that mourne.

Strabo Geogr. l. 14.
φαλαρίσμος
Tul. ad Atticum lib. 7.
Lucianus.
Vſque ad necem operire loris.
λεμνία χειρί, nefaria impia crudeli manu.

Miſericordia eſt alienæ miſeriæ in corde noſtro compaſſio. Aug.
ἀγαθὸι δὲ ἐφ' ἑλκάρυες ἀνδρῶν.
Iob 30. 25.
An quiſquis probus is multum lacrimabilis eſt vir.
1 King 20. 31
1 Sam 15.
1 King. 20

The compaſſion of *Iob*, who wept with him that was in trouble, and whoſe ſoule was in heauineſſe for the poore.

Good men haue their teares alwayes ſtanding in their eyes, and are full of pitty: It was a farre ſpred ſaying that the Kings of *Iſrael* were mercifull: yet ſometimes fooliſh pitty may ſpoyle a City, as it did often to the Kings of *Iſrael*, namely to *Saul* for ſparing *Agag*, and to *Ahab* for pittying *Benhadad*.

Howſoeuer, GOD is mercifull, and good men are the ſonnes of God, and therefore muſt bee mercifull like their Father which is in heauen.

Heraclitus teares are memorable, that wept continually to thinke on humane miſerie: but theſe yron, ſteely, adamantine, Babylonian hearts are illacrimable, as inflexible as *Pluto*, whoſe hard heart three hundred Buls could not mollifie, albeit the bloud of one can make ſoft an Adamant.

Or

Or like the rockie heart of *Troyes Aeneas*, from whose eyes, the sighes, the sobs, the teares, the bloud of princely *Dido*, could not draw a drop: this vnmerciful dealing, miserable affliction, & multitude of seruitude, led *Iudah* to captiuity.

Clemency among the heathens was esteemed as a vertue principall, which is as carefull of another as of himselfe, and as sparing of another mans bloud as of his own: well knowing that mans bloud is precious: This is one vertue that distinguisheth man from beasts. Cruelty is very brutish.

It is true humanity to bee helpfull vnto man, to helpe a beast out of the mire, is humane: but to ease a man of misery is diuine.

The Lyon will not trample on the prostrate; but the Beare will prey vpon the lying. And those brutish Babylonians will tread vpon their seruants.

Piety and pitty doe deifie humanity, and man by imitating the mercy of the Highest, is as it were a God to man; for man comes neuer so nigh vnto the Lord as when hee imitates the mercie of the heauenlie GOD.

How far then were these Babylonians from God, that would shew no mercy vnto man?

There is nothing more sauage, then to ioyne cruelty to victory. Cruelty is an enemie to Nature, and to oppresse the oppressed, is contrary to humanity; onely clemency doth equalize the deity.

It is *Clandianus* counsell to *Honorius*, not to shutte his eares to his supplyants prayers. Gouernours must heare the poore mans crye, and Princes must be sparing of humane bloud. To spare the afflicted, to abstaine from slaughter, to bridle rage, to pitty those that are in miserie, are the way to heauen, and vertues befitting Saints: Al which the Babylonians wanted; yet mercy did eternize

Qui alieno sanguini parcit, tanquam suo, quo scit prodige vtendum non esse. Sen:

Quæ separat nos a grege brutorum. Iuuinal.

Conuenit homini est homine seruare voluptas. Ouid.

Est regia via lapsis succurrere.

Homines nulla re propius accedūt ad Deos, quam salutem hominibus dando. Cicer: pro: Mar.

Quippe nihil æque diuinum habent ac beneficentiam. Nazian:

Sanguine humano abstine quicunq; regnas. Senec

Parcere afflictis fera cade abstinere. &c.

Ceſar, conſecrate *Auguſtus*, and dignifie *Anthoninus*, as *Marcus Aurelius* did write vnto his wife: It is a triumph of triumphes to be mercifull vnto them, on whom the warre, the ſword, the gunne had pitty and compaſſion: but theſe Babylonians are more mercileſſe then them all, which cauſed *Iudah* to flye into captiuity.

Satis eſt pœnarum potuiſſe puniri, Seneca. *Regi apum aculeus eſt, ſed eo ad vlciſcendum ſe non vtitur.* Baſil.

It is ſufficient puniſhment to bee ſubiect vnto puniſhment; but *Iudah* was both puniſhable and puniſhed. Nature left not the Prince of Bees without a ſting, but without the vſe thereof. leſt hee ſhould abuſe it, in his anger, rage and Lordlineſſe.

Euripid.

Miſery is worthy of mercy, and man is nothing elſe but a mappe of miſery, the ſpoile of time, the laughing ſtocke of fortune, and the image of inconſtancy: *Iudahs* true picture, who being in miſery found no mercy; mercy hath an eye to miſery, and moſt often the beſt men haue need of mercy, and pitty is rather to be extended to the good, then to the bad: *Miſericordia* is from a heart of mercy, ſo called becauſe one man beholding another in miſerie, his mind being touched with a ſenſe of griefe through commiſeration, makes himſelfe a heart of mercy, to deliuer his neighbour out of miſerie. But this people miſerable in their miſery, found none to commiſerate their calamitie: yea in their diſtreſſes inſult and tyrannize ouer them, poore, comfortleſſe, and diſtreſſed: little remembring, what hapneth vnto one, may chance vnto another: and what *Iudah* is to day, *Babylon* may be to morrow, eyther not beholding, or preſently forgetting their owne face in their brothers glaſſe, abuſe their libertie, elſe he that thinkes vpon himſelfe muſt needs remember his brother in himſelfe. Hee that is euen now mercifull to another, may ere long deſire mercy for him ſelfe, and the pittifull ſhall finde pitty.

Miſericordia eſt a miſero corde ſic dicta, eo quod vnuſquiſq; intuetur quempiã miſerum, cuiſũ animus dolore tãgitur per commiſerationẽ ipſe eor miſerum facit, ut eũ a miſeria liberet. Greg.

Cuivis poteſt accidere quod cuiquam accidit.

Surely, infelicity is worthy pitty, onely pitty attends them that are in miſery: if that bee gone, farewell all: deſpe-

desperation is their chiefe saluation, whereof *Iudah* hauing lamentable triall, triall full of lamentation, flyes into captiuity for the greatnesse of her seruitude.

Vna salus miseris nullam sperare salutem.

Seruitude, much seruitude, multitude of seruitudes, yet seruitude is more troublesome then liberty is welcome: seruitude passeth hunger, yet hunger will breake the brazen wall; there is no griefe to bondage, for him that hath liued long in freedome, as had sometimes *Iudah*. *Cicero* prefers death before bondage, and the Comedian sayth, that seruitude is worse then any euill or destruction: neyther doth *Iupiter* make any seruants but those he hates. Verily, nature is free, and delights in freedome; but bondage is an enemie to nature.

Mors seruituti anteponenda, Cicero. *Omni malo & omni exitio peior seruitus, quē Iupiter odit; seruum hunc primum facit:* Plaut: Amphit: *Inestimabile bonum est suum fieri:* Senec: *Ep:* 76. Xenr *lib:* 4. *Gest: grac?*

A man to bee himselfe, is a iewell beyond esteeme: there is nothing to be preferred before liberty. Nature teacheth to flye from euill, as the Hare doth from the Hound, and to run from seruitude, as many of the Iewes doe flye from *Babylon*.

Vse. 1.

1 Giuing all to vnderstand the benefit of peace, and commodity of liberty, teaching vs how to vse them whilest we doe enioy them.

The benefite of liberty is best knowne to them that are in bondage, as light is to them that haue beene in darknesse, health is most welcome to the sicke, and the Physition to thē that need him: present blessings are not regarded, being absent are much desired.

The gaine is not so pleasant, as losse is painefull; then wee know what wee haue, when we haue lost what wee had, as did *Iudah* here.

Non sic sapit lutrum quam dolet damnum. Aug: *Tum demiq; oēs nostra intelligimus bona, cūq; in potestate habuimus ea amisimus.* Plaut. Captiu.

Erewhile a Mistresse, now a maide, not long since a Princesse, now a subiect, whilome a Lord, now a seruant oppressed with a multitude of seruitude.

When *Diogenes* was sent for to keepe an annuall feast with *Craterus*, a great Captaine and Commander vnder *Alexander*, he answered; I had rather licke salt at *Athens*

thens then, fare deliciouſly with cates: Home is beſt, though homely, and liberty is a Iewell.

If *Ireland* knew the vertue of it, they would not preferre the *Spaniard* before the Engliſh: if they had had their wiſh at *Don Iohns* comming, by this, had I wiſt had come too late.

Leo vbicunque eſt, ſemper Leo eſt. Lyons will bee alwayes Lyons; Lyons dread not ſo much their Keepers, as their Keepers ſtand in awe of them.

God bee thanked, wee haue a Lyon to bee our Keeper, yet wee at liberty: *Cimon* of *Athens* would not ſell his poore liberty to liue richly with *Pericles*, preferring the ſecure pouerty of the Country mouſe, before the delicate danger of the City rat.

O vita miſero longa. Publius. What then is it to liue in pouerty and in miſery? ſurely, a dying life, a life worſe then death. How ſoeuer this life ſeemes ſhort to thoſe that liue in pleaſure, yet too long for ſuch as liue in paine. The freeman may ſeeke his eaſe when the ſeruant muſt continue his worke, as muſt *Iudah* in her Babyloniſh ſeruitude.

2 Let vs here obſerue the militant eſtate of Chriſt his Church, together with euery mans particular in this world.

1 Of the Church of God, left and forſaken of vs, by reaſon of the grieuous burdens and heauie ſeruitude in the ſame: the Captaines of *Iudah* come to *Ieremie*, to aske counſell of the Lord, what was his pleaſure, and they would doe thereafter; who anſwered them, Thus ſayth the Lord God of *Iſrael*, If you will dwell in the land, *Ier.* 42. 1. 2. 9. 10. then will I build you, and not deſtroy you, I will plant you, and not root you out: but they, ſay, The Lord, hath not ſent thee, it is *Baruche* that prouoked thee againſt vs, for to deliuer vs into the hands of the Chaldeans, that they may ſlay vs, and carrie vs away captiue into *Babel*: where- *Ier.* 43. 2. 7. fore they would not obey the word of the Lord, but fled in-

into *Egypt*.

A young man comes vnto Christ, saying, *Master, What shall I doe to bee saued?* because he comes to bee iustified by workes, and not by faith, our Sauiour makes the Law his Pedagoge, where being taught by keeping Gods commendements, hee must bee another *Zachee*, forsaking couetousnesse, and being liberall to the poore; hee goes away sorrowfull, supposing it too bigge a burde for his backe. Pouerty is a Purgatorie, yet the portion of the Christian.

Is iustitia legis non fidei.
Mat. 19. 21, 22

When Christ sayde vnto the Iewes, I am the liuing bread which came downe from heauen, if any man eate of this bread, hee shall liue for euer, and the bread which I will giue is my flesh, which I will giue for the life of the world. The Iewes answer, and with them many of Christs Disciples, This is a hard saying, who can heare it? albeit the wordes which hee spake vnto them were spirit and life.

Ioh. 6. 51.

Ioh. 6. 63.

When *Tiberius* writ vnto the Senate, that they should deifie Christ, and place him among their gods; they vnderstanding that the profession of Christianity was pouerty and humility, and that Christ was so poore in his birth, that a cratch must be his cradle; so poore in his life, that he had not money to buy a house; and so poore at his death, as he must borrow another mans sepulcher to be interd: they refused the Emperours commaund, because it stood not with their state & dignity. Tell a person sacrilegious, if hee will bee of Christ his Church, hee must restore vnto his mother what is her owne; for a rich man, if he will follow Christ, hee must forsake his vsurie, and send packing his couetous custome, as did *Mathew* at his Masters call. Hee will giue a *vale* vnto Christ, and with *Demas* embrace this present world; such is our Christian charity, the godlesse practise of this age.

Ruimus in vetitũ semper ſ. qui murque negata.

Pauper natus vixit moritur.

Mat. 9.

If *Charlemaine* sayth, The poore, the lame, the blinde, the

the naked, bee true Chriſtians, and my Gods ſeruants: *Argolandus* will refuſe to be a Chriſtian, and if he were to chooſe, rather be a ſubiect vnder *Charles*, then a ſeruãt vnto Chriſt.

If *Pilate* heare there is no king but *Ceſar*, albeit Chriſt doe tell him that his Kingdome is not of this world, and *Pilate* do exempt him from treaſon, and call him iuſt & innocent, not finding in him any fault; yet muſt hee die: ſuch is the loue of man to condemne the ſonne of God; but his end was miſery, and murthering of himſelfe. If *Iulian* reuolt from Chriſt, his Treaſurer will be a turncote, but vomiting will be his painfull end.

Mat. 27. 24.

Zozom. lib. 3. cap. 8.

τῶν ἀποθνήσκοντων.

Let there bee a league to liue and dye like *Hippocrates* twinnes; we will rather dye with our mothers then forſake the iniquities of our Fathers, *Irelands* practiſe, and the Papiſts plea; but let them know that they which eyther for the loue of man or mucke deny Chriſt in this world, ſhall in the world to come bee denyed of Chriſt before God, his Saints, and Angels.

Mat. 10. 33.

If *Paul* would not haue it ſtrange to *Agrippa*, why ſhould it ſeeme ſtrange or burthenſome to any to ſerue his Keeper and Creator? whoſe ſeruice is perfect freedome, becauſe Chriſt who is the Sonne hath ſet vs free: and if the Sonne hath ſet vs free, wee are free indeed: it is not Chriſts ſeruice, but ſinnes ſeruice which is ſo heauie: for this is moſt beaſtly bondage, but that moſt honourable liberty.

Ioh. 8. 36.

Verily, his yoake is eaſie, and his burden light: for it is himſelfe that draweth the biggeſt part, and hee that beareth all the burden, with whoſe ſtripes we are healed. And if any of his ſeruants be weary of their loade, it is he alone that will refreſh them, yea, it is hee alone that can giue them eaſe: for firſt, hee will ſet them free from the bondage of ſinne, death and hell, which be the ſeruitudes of the world.

Mat. 11. 30.

Eſay 53. 5.

Mat. 11. 28.

Secondly, He will endenize them, and make them the free

free men of heauen: for where himselfe is, there shall his seruants also be.

And lastly, the Angels euen in this world shall bee their seruants, and bee they neuer such Burgesses of heauen, the Christians, Christs true seruants shall be their fellowes. Would any wish to bee freer then an Angell, serue Christ? the true Christian shall be his equall.

Heb 1. Psal. 91.

But before he comes to seruice, hee must bee qualified, his wedding garment must be put on, for hee comes vnto a marriage: hee must be fitted for the seruice of a King; and put on the Liuery of his royall Prince, as 1. humility, hee must bee humble as a little child. it is both the precept and practise of his Master, Learne of mee, sayth our Sauiour, for I am meeke and lowlyie. And let the same mind be in you that was in Christ Iesus, who humbled himselfe being God, hee takes on him a seruants forme, and being man, became obedient vnto death, by whose bloud we are redeemed. The Lord of all to bee a seruant for all, the life of all to dye for all: What should we being seruants born, but learne to serue, and dead in sinne, but dye to sinne, and liue by him? Old *Eson* must dye, before hee can reuiue; man must denie himselfe before he can follow Christ.

Mat. 18. 4. Mat. 11. 29. Philip. 2. 5. Phil. 2. 6, 7. Phil. 2. 8. 1 Pet. 1. 19.

Exuenda propria omnia vnduenda Christiana

The old Snake must cast her olde skinne before shee can haue a new. And hee that will put on Christ his robes, must first bee disrobed of *Adams* ragges. God resisteth the proud, but giueth grace vnto the humble, and exalteth the lowlinesse of his seruants.

Iam. 4. 6. Pro 3. 34. 1 Pet. 5. 5. Luk 1. 48. 1 Pet 2. 16.

Quanto quis humilior, tanto Christo similior.

Let vs therefore be obedient, but as the seruants of God; the more humble that a Christian is, the more like he is to his Master Christ, and the Master will loue that seruant best, which is most like vnto himselfe. Now then hee must auoide these three things: singularity, arrogancy, and presumption; Singularity, by which a man thinks himselfe more pure and holy then another, the poore

Cob-

Cobler was as holy as Saint *Anthonie*. Arrogancy, whereby a man preferres himselfe aboue another: the Publican was better and more iustified then the Pharise; and presumption, whereby a man presumes of himselfe aboue himselfe, to doe things beyond himselfe. *Magus* may exalt his flight, but *Peters* prayer shall pull him downe. Pride will bring the highest to be the lowest, and humility will exalt the lowest vnto the highest; humility is the beauty of the soule, the receptacle of grace, the foundation of vertue, the beginning of beatitude, and the Christian mans liuery.

superbia de superis ad ima precipitat, humilitas ab imis ad alta leuat. Bernard.

Humilitas est decor animæ, receptaculum gratiæ. Bern.

Fundamentum virtutis, principium beatitudinis. *Aug.*

Veritas oris & operis. Eph. 6. 14. Mat. 23.

2 Hee must put on verity, truth in word and deed. This Master cannot abide an Hypocrite, the wages of an hypocrite are woe vpon woe; his works must bee answerable to his words, and his words vnto his thoughts: dissembled sanctitie is double iniquity, and wants three things necessarie to his seruice, a true heart, a true feare, and a true faith.

Ioh. 4. 1 Sam. 12.

True worship, true loue, and true obedience, all necessary to a true seruant. These are like those who hang out a bush, where there is no wine, and a signe where there is no lodging, no drinke for Christ, nor lodging for the spirit; these are sheepe in clothing, in subtiltie foxes, and wolues in crueltie; but this Master will bee serued in truth and veritie: as *Samuel* doth counsell *Israel*, Feare the Lord & serue him in truth with all your hearts. Such a seruant was *Iob*, an vpright and iust man, one that feareth God, and eschewth euill; simple against hypocrisie, iust against cruelty, fearing God, against careless security, and eschewing euill against delighting in iniquity. Gods seruice requires foure things, Iustice, mercy, humility, vprightnesse, as hee hath shewed by his Prophets: among which seruants; *Enoch* was one, who beleeued faithfully, and walked holily, but the earth was not worthy of him, wherefore God tooke him vp to heauen;

Micha. 6. 8.

Gen. 5. 24.

where-

whereas *Ananias* and *Saphira* offering to enter in GODS seruice without a dispensation for their double dealing, lost the benefite they did expect, and in stead of heauen, were admitted into hell, for their hearts were not vpright before the Lord. Act. 5.

Gods seruants must be cloathed with verity as with a garment, within and without, round about; verity is alwayes like it selfe, and truth is euer one and still the same. Shee carryes not two faces in one hoode; verity is the daughter of the deitie: Happy he that is or shall be married vnto her, the Citizen of heauen, and liues with GOD, whose two companions are constancy, and wisdome.

Lewis the eleuenth of *France* abounded in his Court with all things, as he said, but one; and being earnestly desired by his attendants to tell what that one thing was; answered, Verity: as if truth were the cloathing of the Kings seruants.

The Prophet searching for a seruant fit for the Court of the King of Kings, findeth him alone fit to weare the liuerie of the King, that speaketh truth from his heart. Psal. 15. 1. 2.

It is a sweet concord when heart and tongue goe together, then the which there is no meate more pleasant; for it is of all things the most delightfull: who so is not an embracer of verity, can neyther be seruant vnto God, nor true friend vnto man. This is the beginning of wisdome, the begetter of vertue, and the mother of sanctitie; the more we practise it, the more like we are to God, who performeth all things that hee speaketh; there is neither change nor lying with the Almighty. Rom. 3. 3. 2. Tim. 2. 13 Iam. 1.

Then let leasers and lying hypocrites beware betimes, and take heed vnto themselues, for the diuine mouth hath spoken it, and the Lord omnipotent will performe it, that the hope of the hypocrite shall perish, his confidence shal be cut off, and his trust shall be as the house of a spider. Iob. 8. 13. 14.

Assu-

Assuredly the fearefull and vnbeleeuing, the abominable and murtherer, the whoremonger and sorcerer, the idolater and lyer, shall haue their parts in the Lake which burneth with fire and brimstone; for it cannot bee but the word of the Lord will take effect.

Apoc. 21.8. & Rom. 9.6.

3 Is a diligent care and search to know the will and commandement of his Lord and Master: A good seruant lest he should forget his masters mind, will conferre and enquire of his fellow seruants, what were the sayings and precepts of his Lord & Master, lest not remembring his Masters words, and not performing his Lords command, hee might procure to himselfe much damage and displeasure.

A weather-cocke turneth alwayes to the wind; a token, wee say of inconstancy: A good seruant, Gods seruant, makes true the Prouerbe, but in constancy, who is alwayes like a weathercocke; because as the weather-cocke hath his face alwayes to the wind, & as the hand-maide still casts her eye vpon her Mistresse looke: so will Gods seruant be euer looking vpon his Lord, and dayly meditating vpon his words.

Similis idolo ventri socrat in Cent. log.

The Apostle distinguishing of seruants, who are wise, and who vnwise, giues this counsell to the Christian, his Masters seruant, saying, Be not vnwise, but vnderstand what the will of the Lord is; and fashion not your selues vnto the world, but be you changed by the renuing of your mind, that yee may proue what that good and acceptable, and perfect will of God is. Humane traditions or inuentions are no rule for saiuing doctrine; neither mans manners or examples are a square for Christian life; but the law and will of God opened, and made manifest in his word.

Eph. 5.17.

Rom. 12.2.

It is reported of some Court-fawners, flatterers of the Emperour that they would enquire of his Chamberlaine, what was the booke wherein he read that morning, that they might be the more cunning in it against the

Empe-

Emperours comming home to meate, the better to diſcourſe thereof to the delight and pleaſure of their Lord: and ſhall not they riſe vp againſt vs, that are ſo careleſſe of our Maſters mind, and negligent of his pleaſure, that is Lord and monarch ouer all?

In *Richard* the thirds time, all the Court ſeemed to be crookt-backt to pleaſe the King. Let euery ſeruant of the Lord, according to the counſell of holy *Tobie*, ſerue him in feare, and ſeeke what is pleaſing vnto him; let neyther Pope nor Prieſt nurſe their yonglings vp in blindneſſe, leſt the Prelate be beaten for his knowledge, and the people for their ignorance: the one for knowing, and not performing, the other for neyther knowing, nor performing their Maſters mind. In the name of God, let euery one that will bee called a Chriſtian, learne to know the will of Chriſt.

Regis ad exemplum totus componitur orbis. Claud.

4 Is a chearefull performance, and a willing executing the Lords commaund; practiſe muſt follow knowledge: God loueth a willing and a chearefull ſeruant, hee will not haue his man led as a Beare vnto the ſtake, but with a willing mind, runnes the wayes of his commaundements; it is the heart that he would haue, and the will that he deſireth: with heart and will, mind and ſoule, ſtrength and thought, hee will be ſerued. Chriſt compares vnwilling ſeruants to ſtubborne children, but were ſcourged for it. Would to God wee Chriſtians did not iuſtifie their ſtubbornneſſe, and exceed them in ingratitude: then ſhould the whippe which now we feare, bee farther from vs; our little hearing, leſſe obeying (did not the law feare vs, more then Gods loue command vs:) would ſpeedily bewray our Atheiſme. But ſerue the Lord with gladneſſe, ſayth kingly *Dauid*; a King, and yet a ſeruant: Serue the Lord with gladneſſe, and come before him with ioyfulneſſe, Enter into his gates with

Pro. 23. Deut. 6. 5. Mat. 22. Luk 10. 27. Mat. 11. 16.

prayſe, and into his courts with reioycing, prayſe him, & bleſſe his name.

It is prayſe and giuing thankes that ſhew the willing ſeruice of the Lord. Come then, let vs reioyce vnto the Lord, let vs ſing aloud vnto the rocke of our ſaluation, let vs come before his face with prayſe; for the Lord is a great God, and a great King aboue all Gods.

Pſal. 95. 1. 2. 3.

Suppoſe the worldling thinkes it hard to leaue the profit of the world, to become a chearefull ſeruant vnto Chriſt: If hee knew his recompence, he would not bee vnwilling to change his vanity for eternity. ſeeme it hard? ſo doth vertue; yet cuſtome will make it eaſie, and the more precious a thing is, the more hardly it is obtayned; but being gotten, the price will counteruayle the paine: then is vertue moſt highly to bee prized, when it is neuer without danger, whether it bee at ſea or land.

No man is crowned but he that ſtriues, the price is onely prouided for the labourer, the armes and boughes of vertue, proceede from ſweat and labour.

Howſoeuer the roote of vertue bee tarte and bitter, the fruit thereof is moſt ſweet and pleaſant.

If all good things be difficult, and nothing eſteemed good among the Heathens, which is not obtayned with paine and hardneſſe; let not heauen be reiected, becauſe Gods ſeruice ſeemeth hard: onely be willing, thy will is accepted for the deed; happy ſeruants, whoſe faith couereth all their wants, and their Maſter opening their hearts they can finiſh his ſeruice cheerefully.

Pſal. 119.

The Hebrewes vſe two words, whereby they deſcribe the worſhippe and ſeruice of the Lord, *Guaude* and *Iare*: by the firſt vnderſtanding the worſhip which is placed in the mind, ſpirituall worſhippe: by the ſecond, outward ſeruice, which is contained in rites and ceremonies; the one our Lord and Maſter hath already borne: let vs his ſeruants goe forwards chearefully with the other, offering ſpirituall ſacrifices acceptable vnto God.

1 Pet. 2.

The

The greater benefite, the greater comfort; the greater comfort, the greater thanks: but a greater benefite, then Christ hath done for vs, neuer was, nor euer can be done: Wherefore let vs testifie our ioy, thankes, and gladnesse, by our ioyfull, heartie and chearefull seruice.

It is an adage amongst the Cabalists: The holy spirit comes not, but from a glad and ioyfull heart: trie then thy good spirit by thy cheerefull heart.

Spiritus sanctus non venit nisi ex corde lato.

Did not the murmuring and vnwilling seruice leese vnto the Iewes, both labour, liues, and Canaan? Of three and twenty thousand in *Gideons* armie, onely three hundred were found fitte for the battell of the Lord, because they onely were found couragious, manfull, willing, and ioyfull in his seruice,

Numb. 14. 37
1 Cor. 10. 10.
Iudg. 7. 3.

He is not miserable that is commanded, but hee that executes his command with an euill will. The Crosse inuites vs vnto chearefulnesse, the hands fastned to the wood of the Crosse, denotate our works; the latitude of the crosse notes the hilarity of the worker, what sadnes doth straighten, cheerefulnesse doth inlarge.

5 Is a fearefull subiection to his most heauenly master; for naturally a seruant doth feare his Master; how much more then will Gods seruant, adorned with grace, feare the Lord; If I be a Lord, where is my feare? sayth God, by his holy Prophet.

Malac. 1. 6.

Hee that will not feare, let him learne to feare: He that feares the Lord is subiect vnto none. Worldly feare makes man a slaue; but the feare of the Lord makes him honourable; for who so truly feareth God, him will hee teach the way that hee shall choose, his soule shall dwell at ease, and his seed shall inherite the land; the secrets of the Lord are reuealed to them that feare him, and his couenant to giue them vnderstanding: surely, hee will blesse them that feare the Lord, both small and great.

Discat timere qui non vult timere, quod qui Deum timet, nec cuiquam seruit, timor mundi dissimilem facit, timor veri Dei facit venerabilem. Aug. lib. de timore Dei.

Pſal.14. Mal.3.14. How ſtrangely then is the worldling beguiled and beſotted, that thinkes in his heart there is no God? and ſayth with his mouth, it is a vaine thing to ſerue the Lord? For

Iob.28.28. firſt, the feare of the Lord is the beginning of wiſdome, yea, it is truly wiſdome.

Wherein is placed the inſtruction and doctrine of pietie, the guiding and gouernment of our liues and liuings: and teacheth vs what to refuſe, and what to chuſe, what is the will of God, and how to doe thereafter.

Secondly, it bringeth abundance of bleſſings ſpirituall and corporall, euen to a full ſaciety, and our hearts content; yea it bringeth with it *Maries* part, that true felicitie, which ſhall neuer be taken from vs.

Thirdly, it makes not onely the enioyer to proſper, but brings a bleſſing likewiſe to his ſeed: Man careth for his poſterity, but this mans ſeede is cared for of God.

Pſal.112.2. All bleſſings are no bleſſings without Gods bleſſing, but the ſeede of the righteous ſhall bee bleſſed.

Laſtly, it cauſeth God to bee preſent for to ayde and helpe vs in our aduerſities and afflictions. Happy man to ſee Gods angrie hand for ſinne, turned by grace vnto his ayde: comfort aboue comforts, to haue God the comforter to be his comfort, in his laſt end and agonie: but thus ſhall the man be bleſſed that feareth the Lord, he ſhal ſee Chriſt the comforter of his ſoule, aſſuring his conſcience of her ſins forgiuenes.

6 Is a meekeneſſe, mildneſſe, gentleneſſe, in reproouing, counſelling, correcting, all proceeding from the ſpirit of loue; If any man bee falne by occaſion, ſayth the

Gal.6.1. Apoſtle, into any fault, let them which are ſpirituall reſtore ſuch one with the ſpirit of meekeneſſe, conſidering thy ſelfe leſt thou be alſo tempted. Not that there is not a time for Gods ſeruant to rebuke, yea, and to reprehend with ſharp-

sharpenesse, for the Physition will giue a bitter potion, when the sicknesse requires it; and the Surgeon deepelie lance, where the wound desires it: but all in loue, the one to cure the sicke, and the other to heale the sore: *Iohn the Baptist* will not spare to call the Pharises a generation of vipers, and who hath forewarned them to flie from the wrath to come? but all in loue, for hee exhorts them to amendment of life. Mat. 3. 7.

Stephen though he called the Iewes stiffe-necked men, of vncircumcised hearts and eares, resisters of the Holy Ghost; yet it is in loue and lenitie of mind; and with prayer for them: O Lord, lay not this sinne vnto their charge. *Peter* rebuking *Simon Magus*, tels him, that he is in the gall of bitternesse, and bond of iniquity, and that he hath no part in the businesse of the Lord: but his sharpe words proceed from a gentle heart; for hee exhorteth him to prayer and repentance, that if it bee possible his sinnes might be forgiuen. Act. 7. 51. Act. 7. 60. Act. 8. 21, 22. 23.

Goodmen, when they correct seuerely, they do it louingly: Badmen, when they flatter smoothly, hate bitterly: sweet mouthed Sycophants, great mens Parasites, deceitfull tongues, diueliſh hearts; but Gods seruants as they are pleasant in speech, so are they perfect in heart; they speake faire without flattery, and are affable without dissembling. A sweet word multiplies friends, and sweet lips are the commendations of the Church: Thy lips, my Spouse, droppe as the honey combe, honey and milke are vnder thy tongue: noting a double sweetnesse, one of loue, and the other of affability, which without loue is but flattery: fayre words makes fooles faine; but words making fooles, make their makers vain: faire words without faithfull hearts, are but deceits child, vnder crafts mantle: children borne in the parrish of cosening. Let vs not disioyne in the ending, what God conioyned in the beginning, namely, truth from honesty: haue they kissed so long, and shall dishonestly now part their lips? Take

Iusti cum seuere corrigunt interna dilectionis gratiam non amittunt, mali vero & subdoli cum lenitatem habent in ore venenosam asperitatem, retinent in corde. Greg. mor. 24. Cant. 4. 11.

heed of deceit, for the Lord hateth a deceitful speaker; the fountaine of true honest speech is true honest loue: sweet speech without true loue, is as a fayre woman with a foule heart, milke in her lippes, not in her tongue, in her mouth, not in her heart, that can flatter fayrely, but loue falsely, like *Iezabel* very fayre, yet vnder painting: Fayre without, and foule within, whose mind conceales Aloes, when the mouth distilleth nectar. Some report of Aloes, (it may be true of Poppy, sure I am it is true of flattery) that the iuyce thereof causeth the taster thereof to sleepe, and sleeping for to die; but he that tasteth honey in the cuppe of flattery, shall assuredly finde the gall of death in the bottome of security.

Eccles. 37.

7 Is an humble and curteous conuersation, according to the Apostles rule: As the Elect of God, holy & beloued, put on the bowels of mercy, kindnesse, humblenesse of mind, meekenesse, long suffering, forbearing one another, and forgiuing one another, euen as Christ forgaue you, euen so doe yee: but aboue all things put on loue, the bond of perfectnesse, the true liuery of such a louing Master. As the seruingman is knowne by his cognizance, so is the Christian by his conuersation. Wee must not onely be plausible in our words, but bee tractable also in our works.

Col. 3. 12. 13. 14.

Viuitur exemplis. Scilicet in vulgus manent exempla regentum, vtque ducum iussos, sic mores regitur. Claud.

Mores praui grauiores sunt inimici, quam inimici infesti, Ambrosius.

Christs seruant must bee a Ringleader to all good works by his owne example. Good manners are a good treasure, and a godly conuersation a blessed sanctification.

Good manners doe branch out exceedingly, and bring forth fruit abundantly, fruite but good fruit, the modesty of life or liuing modestie. As good manners are an ornament to the Christian, so an euill conuersation is a disgracement vnto Christ.

The enuious Iewes were not so infestious vnto Christ, as the prophane Christian is hurtfull to his pro

fessi-

feſſion.

There is a threefold ſort of men, vnto whome wee muſt behaue our ſelues after a triple manner, to our ſuperiours we muſt giue obedience; to our inferiors counſell and aduiſe; to our equals concord and conſent, and to all an example of humility. Giue vnto all men their duty, tribute to whom you owe tribute, cuſtome to whom cuſtome, feare to whom feare, and honor vnto whom honor appertaineth.

Rom. 13. 7. *Tribue ergo tribus, quæ ſunt ſuperiori, inferiori, æquali, redde reuerentiam Prælato, & obedientiam, quorum alterum cordis, alterum corporis eſt: tribue æquali conſilium, quo ignorantia erudiatur & auxilium quo infirmitas iuuetur: tribue ſubiecto cuſtodiam, qua poſsit cauere peccata, & diſciplinam, vt quod minus cauit minime impunite maneat.* Bernard. Tit. 2. 12.

It is the law of Iuſtice to giue to euery one his owne; to the Prelate reuerence and obedience of body and of heart, to an equall helpe & counſell to inſtruct his ignorance, and helpe his infirmity; to the ſubiect cuſtody and diſcipline, to preuent his faultes, and puniſh his offence.

Iuſtice is the liberty of the mind, giuing to euery one his proper dignity, reuerence to ſuperiors, concord to equals, diſcipline to inferiours, obedience to God, ſanctimonie to himſelfe, patience to his enemie, mercy to the poore, and loue vnto all: this is the honeſt conuerſation of a Chriſtian, conſiſting in iuſtice, ſobrietie, piety vnto others, vnto himſelfe, and to God, liuing ſoberlie, iuſtly, and godly in this preſent world.

The good ſeruant, Gods ſeruant, muſt ſo leade his life, as hee may be ready at all times to giue account of himſelfe to his Maſter; and to himſelfe, in his youth, hee muſt be ſober and continent, in his middle age harmleſſe and iuſt, in his old age, wiſe and prudent, and in his death patient and ſtrong; in all his life, not departing the breadth of an hayre from the conſcience that is good. This will procure vnto him a threefold benefite before God, before men, and within himſelfe. God will loue him, become his Tenant, and dwell within him, men will honour him, and a good report ſhall in euery place attend him. Within himſelfe, he finds the mother of ſhamefaſtneſſe and chaſtity, the way of patience, and to ſapience the Keeper and

Eccl. 44.

conseruer of feare and faithfulnesse.

Mat. 5. Thus let our light shine, that men beholding our honest conuersations, may glorifie our Father which is in heauen.

8 Is Patience, for wee haue need of patience, that after we haue done the will of God, we might receiue the pro-
Heb. 10. 36. 37 mise; for yet a very little while, and he that shall come, will come, and wil not tarry. Who so will enter his name to serue his Sauiour, must drinke of tribulations cup as did his Master, he must be pounded and pressed in the mor-
Aug. in Psal. 83. tar of affliction, he must bee sifted and winnowed in the
Luk. 23. 31. fan of calamitie, that he may be cleansed to liue eternally: for if they haue done this vnto the greene tree, which was the Master, what shall bee done vnto the drie, which is the seruant? Verily he hath need of patience.

For he hath entered into his seruice, who being reui-led, did not reuile: smitten, did not resmite, and being crucified, prayed for his enemies. If then thou doest smite againe, thou denyest to be his Disciple; but if bee-ing smitten, thou doest not resmite, thou mayest appeare conquered vnto man, but a conqueror of the deuill.

Consider then him that endured such speaking against
Heb. 12. 3. of sinners, lest you should be weary and faint. For what
1. Pet. 2. 22. 23 prayse is it, if when yee be buffeted for your faults, ye take it patiently? but if when yee doe well, ye suffer wrong, and take it patiently, this is acceptable to God, for hereun-to yee are called: for Christ also suffered for vs, leauing vs an example, that we should follow his steps, who did no sinne, neither was there guile found in his mouth, who when he suffered did not threaten, but committed it to him that iudgeth righteously. Thus is our Master pa-tient, called the God of patience, and will haue his follow-ers to be patient.

There be three that do trie our patience, God, the deuil, and man; and try by corrections, temptations and per-secutions; God tryed *Iob*, Sathan tempted Christ, and the

world

world doth persecute the Saintes. But in all these temptations his eye must be vigilant, least hee doe retribute euill for euill vnto his neighbour, least he consent vnto the seducements of the aduersarie, least sinne doe enter his delight, and murmuring, repine against his maisters rod, who must be obeyed with silence and with feare.

Ioseph was patient in the Prison: *Iob* was patient on the Dung-hill: *Lazarus* was patient at the Rich mans dore: But *CHRIST* the true patterne of all Patience, was most patient on the Crosse.

There be sundry degrees of patience.

Patience is no author of iniurie. Patience resists not euill: Patience is ready to suffer more then is layd vpon her: Patience hates not them that hurte her: Patience doeth recompence to no man euill for euill: Patience loues her enemies: Patience renders good for euill, shee blesseth them that persecute her: and if her enemie hunger, she will giue him meate: Patience will not murmure in tribulation: Patience will reioyce in infirmities, take pleasure in reproaches, count it ioy when shee falls into temptations, and giue thankes to *GOD* in all tribulations. That seruant which is found thus patient, is a well liuered seruant, for his maisters seruice.

9. Is Fortitude and Courage, stoutly to worke, and strongly to labour in the seruice of his *LORD*, couragiously to fight, and manfully to behaue himselfe in the battells of his Prince, as becomes the good and valiant souldiour of his maister Christ. The exhortation of *Paul* to *Timothie*, is to be strong in the grace that is in *IESUS CHRIST*.

The Christian must bee strong to labour, but in the worke of Christ; for it is not meete that the souldior of a Prince, kept at the common charge, should onely seeke his own priuate glory and commodity. Then must Christ his souldior and faithfull seruant striue and labour, not to treasure vp to himselfe alone, riches learning and renowne, but

Sed omnibus in his vigilanti oculo, mens circũspiciat ne contra mala proximi protractatur ad retributionẽ mali, ne contra tentamenta aduersarii sectetur ad delectationem vel consensum delicti, ne contra flagellum opiscia prorumpat ad excessum murmurationis. Greg: in Ezec Hom: 35. *Discere silere Deo castoq; obedire timore.* Stigel. Iam: 5. Luke, 16. 1. Pet: 2. 1. Cor. 1. Mat: 5. 44. *Deum pro ipso deprecari.* Chrysost: Rom: 12. 14. 20. Psal: 62. 1. Iam. 1. 1. Cor. 9. 2.

but principally and especially for the Church & common-wealth, that hee may repay vnto his Lord something for his keeping, and to his maister some seruice for his maintenance: Hee must warre, labour, striue, suffer, giue, pray, teach, preach, and doe all that is good to his maisters glorie: Hee must put out his Talent to his maisters best aduantage; not hide it in a napkin, as the idle and vnprofitable; nor misspend it vainly, as the vnthrift, and the prodigall; nor to vse it to his owne credit and esteeme, as *Herod* and the Pharisies; nor to be seene of men, as the vainglorious and the Scribe: nor for fleshly fauour, or this worlds respect, as *Herod*, *Pilate*, and the *Iewes*; but to labour with his maisters talent, to his maisters gaine, like as a faithful seruant to a gracious Lord: to runne with *Paul*, not as at vncertaintie, or so to fight as one that would beate the ayre, but so to fight as one that would get the victorie, so to winne as one that would winne the goale, and so to labour, as hee that would rest in Heauen. *Paul* will beate downe his bodie, and bring it into subiection, lest that by any meanes, after he hath preached Christ, himselfe should be reprooued. *Hyllarie* will bridle his vntamed affections, and tame his vnbrideled bodie, and feede his wanton Asse with chaffe, lest hee kicke backewards, and cast his maister.

Ad quæstum non propter quæstum.

Matth. 25.

Luk: 15.
Acts. 12.
Matth. 23.
Matth: 6.
Mark: 6.
Mat: 27.
Matt: 25.

1. Cor. 9. 26. 27.

He is a delicate maister, which disputes of fasting when his belly is full, and preach repentance, when himselfe will doe no penance: A warie souldior, that fights alone by reading, and a valiant Warriour, that warreth by discourse, and did neuer see any seruice; *CHRIST* was none of these, but what hee taught by word, he did proue by worke. He goes valiantly before his souldiors, if they follow couragiously hee hath his desire.

Delicatus magister est qui pleno ventre de ieiunijs disputat qui verbo non facto, de pœnitentia prædicat. Hieron: *in epistol: ad* Nepotianum.

Quicquid locutus est in euangelio firmat exemplo. Origen. Mar: 8. 34.

Xenophon will haue his *Cyrus*, not to goe before his seruants in wantonnes and idlenes, but in industry and wisdome. Our maister as hee is of complete wisdome, and paines inimitable, so hee is omnipotent, able to powre in wise-

Xeno. *in Pl:*

wisedome into his souldiers, and to giue ability to their defects: what they want, hee will supply, and what they cannot doe, he will make them able to effect: where the shepheard is wanting, there is little or no vse of sheepe.

An Armie without a Captaine, is as a body without a soule, or a beast without a head.

But this Captaine is alwayes present, and this Master is neuer wanting; he is a shepheard euer watching, a spirit neuer fainting, and a head euer ruling.

A Captaine, sweet, mighty, wise; sweet to embrace thee in his armes, mighty to defend thee by his force, wise to leade thee to the way, and in the way that leadeth into heauen.

Be valiant then, there is a Crowne in readinesse.

At Gods altar the fire alwayes burneth; so doth the Masters loue in the seruants heart; yet loue is more strong then death. Bernard. Lenit. 6. Cant. 8.

Doth thy taske make thee afraide? looke vpon thy wages, and behold thy Master, who for the ioy that was set before him, endured the Crosse, despised the shame, and is set at the right hand of the throne of God: consider him, and be not wearie. Shall the master bee courageous, and will the seruant be a coward? doth hee not say to thee, as vnto thy father *Abraham*: Feare not seruant, I am thy protector, and thy great reward? *Labor te terret, vide mercedem.* Aug. Heb. 12 2. 3. Gen. 15.

Three things keepe men in the right way, Loue, Hope, and Faith; Faith beleeues the promises, hope expects the reward, and loue makes labour light.

He liues well that suffers ill, doeth well and perseuers in goodnesse to the end; this is the sister of patience, the daughter of constancie, and the friend of peace. *Mala pati; bona facere, & in his perseuerare vsque ad mortē.* Bernard.

The Pismire labours day and night, and the Scriptures send the sluggard to the Ante. It is a shame, for the seruant of Christ, not to be as industrious as a worme: who will mocke the sluggard as she doth the Grashopper; Thou *affate quæ tan-taueris hyeme salta.*

that

that art ſo muſicall in ſommer, where is thy melody in winter?

The Hierogliphicks paint a man indefatigable and vnwearied, with the wings and legges of a Crane, as if birdes and beaſts were fit Schoolemaſters for a Chriſtian: Indeed to ſhame him for a non-proficient. If they bee painefull, let him be valiant, God is with him; the warre will haue a happy euent, where God is preſent: Labour to ſay with Saint *Paul*; I haue fought a good fight, I haue kept the faith, from henceforth is layde vp for mee a crowne: Therefore my beloued brethren, be yee ſtedfaſt, vnmoueable, aboundant alwayes in the worke of the Lord, for as much as you know your labor is not in vain in the Lord.

Bonum certamē certandi.

1 Cor. 15. 58.

10 Is a continuall meditation vpon his Maſters goodneſſe, and the benefites of his Chriſtian ſeruice.

So often as wee celebrate the Paſch, the feaſt of our deliuerance, we muſt call to mind our old ſeruitude, and our new liberty; what wee were, and what we haue receyued, from whence we were, and of whom wee are: for no man can well vnderſtand what benefite hee hath got, before he call to mind what miſerie he hath loſt: hee muſt firſt taſte of contemplation, that will enioy the requies of ſaluatiō. Compare then the liberty vnder Chriſt, with thy former ſeruitude vnder ſinne, Sathan, and the law; and endeauour, to ſay with *Paul*, O death where is thy ſting? O hell where is thy victory? The ſting of death is ſinne, and the ſtrength of ſinne is the Law, but thanks be vnto God which hath giuen vs victory thorow our Lord Ieſus Chriſt.

Aug. in Pſal. 119.

1 Cor. 15. 55. 56.

Hee is the true ſhepheard, bee thou his ſheepe; hee is the Henne, bee thou his chicken. Then will hee redeeme thee from the power of the graue, and deliuer thee from death. O death, he will be thy death, O graue, he will be thy deſtruction! Hee will ſtrengthen thee

Oſea 13. 14.

thee by the power of his moſt holy ſpirit, whereby thou ſhalt bee enabled, to doe all things through *CHRIST*, that giues thee ſtrength.

For he which is aſcended into heauen forſake: not his adopted childrē here on earth; but he inuiting them to glorie which is aboue, ſtrengthens them with patience which are below. No maiſter to this maiſter, nor any Lord to this redeemer, who firſt made thee with his word, and after bought thee with his deereſt bloud: which on the Croſſe he made our price, in the Sacrament our cup, in exile our viande, in the wildernes our conduct, and in heauen our Aduocate. Oh ſweete *IESV*, the euer-ſpringing-Well, refreſhing the heart of man; I runne to thee, as the thirſty Hart for my ſaluation.

Qui enim aſcēdit in cœlum deſerit Adoptatos, & ipſe deorſum confortat ad patientiam, qui ſurſum inuitat ad gloriam. Leo ſerm. de Paſch.

O bone IESV, fons in deficiens, humana corda reficiens, ad te curro, te ſolum ſitiens, tu mihi ſolus ſufficiens. Bern. Cloſet. 2.

Here is matter for continuall meditation, it is hee that hath blotted out the Hand-writing that was againſt vs: The ſeruant did the faulte, and the maiſter will be beaten for it: the vniuſt offended, and the iuſt is puniſhed.

My Concupiſcence led mee vnto ſinne, but thy chaſt Charitie drew thee to the Croſſe; my hands tooke the apple, but thy hands felt the nayles. I taſted the ſweetnes of the apple, but thou the bitternes of the galle.

Bern.

Oh thou Sonne of *GOD*, the beloued of the Father! How was it, that Deitie did put on humanity? and a maiſter put on the garmēts of the ſeruant? principality put on ſubiection, and the All-commander became obedient? immortalitie to put on mortality: the All-life-giuer to be ſubmiſſiue vnto death? O ſprinckle my conſcience with thy bloud, & it ſhall be ſafe, waſh my ſtole in that Spring, and it ſhall be pure: this is the way to thy celeſtiall Court: Oh Lord giue me entrance! O my ſoule praiſe thou the Lord, and forget not all his benefits! hee hath redeemed thee from the nethermoſt hell, & prouided thee a place in the higheſt heauen: being thus appareled thou ſhalt be entertained into the ſeruice of thy Maiſter, & ſerue at the *Table of the Bride*, being gyrded with verity, ſhod with peace, hauing

Phil: 2. Exod: 12. Hebr: 9.

hauing righteouſneſſe thy breſt-plate, faith thy ſhield, the word thy ſword, and ſaluation thy helmet, the Chriſtians pauilion. But it is to bee feared, this Chriſtian furniture wil be like *Sauls* harneſſe, too heauie for *Dauids* backe, too bigge for vs to beare.

Eph. 6. 17. 18.

1 Sam. 17.

Sodome is too faſt faſtned in the mind of *Lots* wife; Chriſtians offer ſeruice often to Chriſt, but looke more often backe vnto the world. *Iudas* will ſerue Chriſt to carry the bagge, but finding ſo little money in it, he will giue Chriſt the bagge, and run vnto the Scribes.

Mat. 26.

But why doe wee inſtance one? Doe not all worldlings, carnaliſts, apoſtates, & temporizing Proteſtants doe the ſame? I exempt not thee, nor free my ſelfe, that runnes ſo often with the dogge vnto her vomit, ſeeming (but it is paſt ſeeming) to flie from God, by reaſon of the multitude of his ſeruitudes.

There bee foure Lords, Rulers, Maſters, and commaunders, to whom each one is ſeruant vnto one, and moſt men ſeruants vnto all but one; God, the world, and the fleſh.

1 God in the beginning gaue man one commaundement, and it was too great a ſeruice to obſerue; he muſt needs runne into captiuity vnder Sathan, for the multitude of his ſeruitude, and ſet his hand to the deuils indenture, for euer to be Sathans ſeruant. *Eue* tooke ſinne to loane, when contrary to Gods commandement, ſhee yeelded vnto Sathan: ſhee ſet her hand to the Deuils bond when ſhee put forth her arme to take the Apple, and gaue her ſurety to pay the debt, when ſhe made *Adam* partaker of her tranſgreſſion. Thus fleeting from vertue to vice, from grace to ſinne, from piety to impiety, from ſecurity to danger, from glory to miſery, from ſtability to vanity, from pleaſure to paine from dominion to ſubiection, from freedome to bondage, from liberty to captiuity; is made a ſeruant to ſo many Lords, as he is made a ſlaue to ſo many ſinnes.

Eccleſ. 15.

Coloſ. 2.

1 Tim. 2. 14.

Homo recedens a ſeruitute Dei factus eſt ſeruus to-Dominorum quot peccatorũ Aug. de ciuit. Dei, lib 4 cap. 3

Let

Let not ſinne reigne in your mortall bodyes, Gods ſeruant fights for *GOD* againſt vice: The Diuells ſeruant fights for vice againſt *GOD*; ſeruing his own affections committeth ſinne with greedineſſe, and neyther day nor night can hee eſcape her tyrannie, becauſe his maiſter and the bonds are both within him, he that committeth ſinne is the ſeruant of ſinne.

Qui ſeruus eſt Dei, militat contra vitia, ſeruus vero diaboli ſeruit propriis paſſionibus, ſeruit propriis peccatis, actionibus & vitijs, quorum dominatum, nec nocte nec die fugere poteſt, quod intra ſe dominos habet, & intra ſe ſeruitium pacifer intolerabile. Ambro: Epiſt. ad Heren.

1. The diuerſity of maiſters, requires a diuers ſort of ſeruice; firſt he ſerues God, that keepes the yowe he promiſed in his Baptiſme, that workes the worke of pietie with all humilitie, that reſiſts ſinnes armie manfully and courageouſly, that defies the prince of darknes, with all his principalities and powers: but wiſemen are rare, true religion is daintie, few ſerue the Lord, onely *Noah* and his familie before the Deluge: *Abraham* and his Houſhold after the Floud. Of 120000, that came out of *Ægipt*, onely *Ioſua* and *Caleb* enioyed *Canaan*: Of *CHRIST* his 12. *Iudas* will be a traytour: If *GOD* be knowne in *Iſrael*, other nations will not take knowledge of his wayes, God ſhould not reigne if man could helpe.

Gen: 7. Ge: 18 Matt. 26. Rom: 3. Ge: 3. Gen: 19 Lu: 16. Exe. 16 Iuda 5. Rom: 1. 2. Sam: Dan: 4. Act: 12 Luke 12.

2. He is a ſeruant for the fleſh that proſtitutes his body vnto luxury, his throat vnto gluttony, himſelfe vnto idlenes, and all other pleaſure: and theſe are many, *Adam* and *Eue*, *Sodome* and *Gomor*, *Dives* and *Holophornes*, the Iewe and the Gentile.

3. The ſeruant of the world deſires kingdoms with *Abſolon*, is vain-glorious with *Nebuchadnezzar*, affects popularitie with *Herod*, and couets riches with the Foole: The world is full of theſe: for what thing elſe is in the world, but Pride, Concupiſcence, and Luſt, of life, of the eyes, and of the Fleſh?

Stultorum omnia ſunt plena.

1. Ioh: 2. 16.

4. Hee is a ſeruant vnto Sathan that commits Idolatrie, perſecutes the Saintes, takes the Name of God in vaine, makes light of the Saboth, giues no obedience to ſuperiours, hates his brother, loues not his neighbour, commits ſinne with greedines, and continues in his iniquities, but ſo

1. Iohn. 3.

ſo doe all, for the whole world is ſet vpon miſchiefe.

1 They ſerue God that doe the works of godlines, reſiſt the deuill, and forſake ſinne.

2 Thoſe obey the fleſh, that liue in idleneſſe, delight in gluttony, and follow wantonnes.

3 They are ſeruants to the world that harbour couetouſneſſe, embrace pride, and affect vanity.

4 Thoſe attend the deuill, that enuie their betters, and ſcorne the poore, and their inferiours, as there is no compariſon betweene the multitude of ſeruants, ſo there is great compariſon betweene the goodneſſe of their wages.

1 The wages of the Lord are heauens happines, with endleſſe ioy.

2 Of the fleſh, momentarie pleaſure, with ſucceeding paine.

3 Of the world, earthly proſperity, with fading dignity.

4 Of the deuill, wofull captiuity, with euerlaſting ſlauerie.

Euen all the rewards of the world, the fleſh, the deuill, are vanity of vanities, paine, puniſhment, death & horror.

Eccl. 6. Rom. 6.

There bee three Cities, vnto one wherof euery man goes, *Sion*, *Sodome*, *Babylon*; Gods ſeruant goes to *Sion*, his conuerſation is in heauen. The ſeruant of the fleſh goes to *Sodome*, his conuerſation is with beaſts.

The ſeruant of the deuill goes to *Babylon*, his conuerſation is peruerſe and full of ſinne.

If *Sions* daughter conuerſe with ſinners, ſhee binds her ſelfe to the bondage of iniquitie: Deathes garden brings forth no other flowers but death, the roſe of pride buds forth vanity, enuies wormewood is but bitterneſſe, the fayre Lillie of luxurioufneſſe is but fœtor and contrition, and the ſtinging nettle of carefull auarice, is but dolor

and

and affliction.

Thus is the ſoule the daughter of the Deitie, like a bondſlaue led into captiuity, from danger to danger, from vice vnto vice, & from ſin vnto ſin, from ſuggeſtion vnto thought, from thought to conſent, from conſent to delight, from delight vnto action, from action to cuſtom, frō cuſtome to hardnes of heart, from hardnes of heart to an euill death, and from an euill death vnto damnation? ſins progreſſe to the deuils Court, Sathans *Babylon*, and helliſh ſeruitude, deſerued by the law of *Mars*, *Mors*, and *Vice*. War ouertooke her, and tooke her for a price: Vice did tame her, and made her ſubiect vnto torture. Sathan did conquer man in the battell of ſinne: vice bought him in the market of iniquity, & hell doth challenge him as companion of the damned, to bee deliuered to hels tyrant, dreadful whipping, and direfull torments; griefe neuer ending, becauſe his ſinnes neuer ceaſed, where the tormentors are neuer weary, nor the tormented euer eaſed. Take heed then of ſinne, leſt we vndergoe the ſeruitude of Sathan: if this people flye the bondage of *Babylon* which was but temporall, how ſhould we auoide the ſeruitude of ſinne, which brings paines eternall.

ture gratij, gratiæ, vulg.

3 Their habitation among the heathens, euen among idolaters, an habitation wofull to the godly, and lamented of the Saints, complained of by *Dauid*, compelled by *Saules* tyranny to keepe from Church?

Though *Diogenes* did not care for baniſhment, and *Themiſtocles* could endure it, yet to bee exiled from the congregation of the Saints, Gods children did ſtil lament it. Baniſhment is the puniſhment of offenders. *Ouid* could not endure it, and *Cicero* did much bewaile it, the hardnes whereof hath cauſed many to maſſacre themſelues, rather then abide it: Within baniſhment are confined all ſorts of detriments, as of goods, goodnes, glories, honors, dignities, friends, neighbors, kinſfolks, wiues, parents, childrē, what not; yet to loſe religion is more then al, it loſeth not

onely good but God; Gods holy inuocation, it endangers not the fruit but faith, earthes happinesse but hope this worlds chearefulnesse, but heauens eternall charity. Could the heathens say, & cannot the Christian practise? (O would hee could performe) yet the Christians vow, should be Christianity now.

Sine Deorum immortalium ope, consilio, domo, Ciuis. Plinius 2. in Pan: Tragicum.

Without the helpe of God immortall, there is no comfort in man mortall. Banishment doth endanger all, in banishment man regardeth none; in exilement, man and God respects not, or seemeth not to respect any: God and man, regarding none, exileth all. *Dauid* banished from Gods religion (as not entertained into his seruice) longed like the Hart breathing for the spring, Gods presence his healthfull health; teares were his meat, and discontentment all his ioy, when he remembred his sauing presence, Gods helpe; he melting at his heart, and powring out his soule hauing formerly gon to the church with multitudes, and led the dance to the house of God, as the Master of the feast. His faithful prophesie of vnfaithfull *Iudah*, not vnfeeling what *Iudah* felt, habitation with the Gentile, the ruine of religion, running headlong to decay as the Troian *Simois* from the hil of *Ida*, a mournfull fruit from a more lamenting cause.

Pſal. 41. 1. 2.

Christ is the euerliuing well, he that drinks of him shal thirst no more; but hee that tasts not of this quenching water, shall neuer slake his thirst: pray then for one draught of this neuer drying drinke, the way vnto it is true religion, which *Iudah* wanted among the Gentiles.

Pſal. 84. 1. 2. 3 *Pascer Christus insaeuit sibi domum, inde, sanctificationum: id est Ecclesia, vbi congreget pullos suos.* Arnob. in Pſa 53.

Man by Christ doth not onely returne to Paradise, frō whence by sin he was ejected, but also to the holy house, to which by grace hee was elected, How amiable are thy tabernacles O Lord, saith *Iesses* deuoted singer; My soule longeth, yea faineth for thy courts, the sparrow hath found a house, and the swallow by thy altar hath made a nest. Blessed are they that dwell by thee, they shal praise thee now and euermore.

Where Christ a Sparrow hath found a house, and the turtle Church hath built a nest, wherein things inuisible are beleeued, things deferred are arightly hoped, and God our seeming enemie is alone beleeued: In these Courts one day is better to abide, then in the tents of wickednes yeares thousand to remaine. Here had kingly *Dauid* rather keepe the dore, then in the vngodly Tabernacle sit as King. God loues the gates of *Sion* more then the habitatiõs of the rest of *Iacob*. Here is neither sighing, mourning, nor lamenting, but the heauenly dwelling, the place of musicke, mirth and melodie, where God will heare if man will call, a place selected for his name and chosen to his hart, where Sathans Serieants cannot arrest, nor his Baliffes can attach: It is the Sanctuary of the safest, in which Saints sing and say, reade and pray, preach and and praise; (if Priests be Saints) with pure deuotion: who speake fro God, when they reade the word, and speake with God when they pray with heart: reuerence is required before a King, and deuotion necessary before God, where sobriety is regarded, and watchfull prayer is respected.

Psal 84. 10, 11
Psal. 87. 7.

1. Kin. 6.
2 Chron 6:
Cum legis, Deus tibi loquitur, quando oras cum Deo loqueris. Aug.
1 Pet. 4 7.

The heart must thinke what the mouth doth speake: To cry, seruant, make ready the cart, when we pray Lord make hast to helpe vs; and maide goe milke the Cow, when we are saying, Lord, make speed to saue vs; and runne whoreson, when *Gloria patri* followes in the text: may be a Priests pratling, no preachers praying. Here be a company of Saints to stay vs if we faint, and to helpe vs if we sayle.

Luther in Amen.

The Hart will draw out poyson, and purge the serpents denne, and the Saint with draw the sinner from his sinne, and turne him from iniquitie. Men are like to waxe, which cold is hard, and will welcome no impression; but hote is soft, and will admit of euery seale; so mens minds heated with the spirituall speeches of the godly, and fired with the blessed company of the Saints, will take the engrauement of the celestial signe. Two are better then one,

Eccl. 4

Mat.18.

one, and where three are gathered in the name of Christ, there will the Deitie be in the midst: as the father of the familie giuing diuidēds necessary for the houshold, where the Ministery is publikely vsed: Gods ordināce begetting children vnto Christ, and framing seruants for himselfe: where Christ is in the midst as a father among his sons, to assure them of their inheritance; as a Prince among his subiects to giue them freedome & defence; as an eare vpō the head to heare mens prayers & confessions, and as a soule within the body to quicken all to life eternall. Most glorious things are spoken of thee, thou godly City, the Spouse of Christ, whose continuance shall bee for euer: *Selah* is thy warrant, *elevatio vocis*, the singers tune, a note not common, but breeder of attention. The Hebrewes in their Epitaphs vsing *Selah* the attentiue word, say, Let his soule be in pleasures garden for euermore. As if to bee in Christ his Church, were to bee in Paradise without an end.

Psal.87.3: *In seculum. Id est, sic est veritas rei, Διάψαλμα, Septuagint. Theretore haue begun gneden amen Selah.*

Psal.87.4.5: Esay 30. Iohn 3.5. 1 Cor.2.15. 1 Cor 15.45. 47.&c. Heb.11.10. Psal.132.13. Psal.78.67.68. Psal 132.8.14 Apoc.21.1. Obed.17. 1 Cor.3.11. Ephes.2.20.21

The City of God, the Church of Christ inhabited by Iew and Gentile; *Rahab* and *Babylon*, the Philistines, Morians and them of Tyre: all these are borne in her, by the word and spirit, made members of the Church of Christ.

The first man *Adam* was made a liuing soule, and the last *Adam* was made a quickning Spirit. The first man is of the earth, earthly, the second man is the Lord from heauen; as is the earthly, such are they that are earthly: and as is the heauenly, such are they also which are heauenly, borne and brought vp in Gods owne City, the building of the Lord, his chosen place, the tribe of *Iudah*, the mount of *Sion*, his deareſt loue; where is his resting place; there he will dwell for euer, for hee hath a delight therein, the holy City, the Church catholique, vpon mount *Sion* shall be deliuerance, and it shall be holy: for Christ is the founder and foundation of the Citie, vpon whome are builded all the Saintes, and in whome all the building being coupled, groweth to bee an holy

holy Temple in the Lord, by whom wee haue peace with God, true redemption, and ſinnes forgiuenes: theſe bleſſings this people wanted, aliens from *Iſrael*, ſtrangers to *Ieruſalem*, and dwelling among the heathens, toſſed as a ſhippe in a fearefull tempeſt. The olde World without the Arke; no Arke, no ſafety, no Church, no ſaluation.

Rom. 5. 1. Eph. 1. 7. *Nulla ſalus extra Eccleſiã.*

She dwels among the Heathens. As beaſts are in the wilderneſſe, ſo are Gentiles in the world: Beaſts know not God for their meate; Gentiles know not God in their Sauiour, nor doe him worſhippe according to his word: of the Law they are ignorant, the commaundements they doe not practiſe; faith without works is dead; a blaſpheming Chriſtian is incarnate Sathan, an vnbeleeuing Iew iuſtifies the Gentile, but a bad liued Chriſtian is worſe then both. Is there any liuing that loues not heauen? to liue a Gentile is to goe to hell; they may couet eaſe, but they find no reſt, the wrath of God is from heauen reuealed againſt vngodlineſſe; truth is withholden by vnrighteouſneſſe, God is manifeſt, but not worſhipped, as himſelfe is opened: that which may be knowne of God, himſelfe hath ſhewed; as God hath ſhewne himſelfe is not performed.

Rom. 2. Rom. 1. 18. 19.

To giue Gods worſhippe to Idolatrie, is to detaine Gods verity in iniquity: righteouſneſſe is vniforme, impietie is multiforme; righteouſneſſe hath one law to liue, vnrighteouſneſſe many wayes to dye.

The children of *Iſrael* dwelling among the Cananites, Hittites, Hiuites, Pheriſites, Amorites and Iebuſites, take their daughters to their wiues, and gaue their daughters to their ſonnes, husbands, wiues & daughters, made *Iſrael* commit idolatrie, and ſerue the gods of Infidels: Idoll ſeruice did anger God, Gods kindled wrath conſumed *Iſrael*; ſo will it our Engliſh Iriſh, if they doe not ſpeedily repent; neither couenant nor mar-

Iudg. 3. 1. 2. 3. &c.

Deut.7.3. riage muſt be made with idoll worſhippers.

God ſuffers *Iſrael* to dwell among the heathens, firſt to giue them knowledge of their ſinnes: ſecondly, to proue their conſtancy & obedience to his lawes: thirdly, to ſee the great impiety, wherin man is conceiued, borne and bredde: and laſtly, that *Iſrael* may take notice of his merite, and the Chriſtian vnderſtand of his guilt; reliques of iniquity, remaining in men; the fleſh is an enemie to the ſpirit.

Iudg.3.1.

Rom.7.

ἐκκλησία ἐν ἔθνεσιν, *Septuagint.* *Goym de Gn, Gens, natio, congregatio,* Ioel.1.6. Numb.14.12. Deut 9. Gen.25.23. Luk 2.32. 1.Cor.5. Gal.2. Act 11.

Among the Gentiles, the nations: *Ioel* vſeth the word for a congregation of Locuſts, and is taken in the ſcriptures, ſometimes properly for a multitude of men, liuing in one Country, Kingdome, Region. Secondly, Synecdochically, the beginning for ſucceſſion, the part for all, the Progenitors for the childrē. Thirdly, by way of abuſe, or Catachreſis, for Infidels, other people thē the Iewes: the Iewes eſteemed all Infidels and Barbarians that were not of their nation; yet now they dwell in *Babylon*, as a leaking veſſell, euery houre in danger to bee drowned; partly, by the ill examples they muſt dayly ſee among the Infidels; partly, by being abſent from the Church, and diſcontinuing from ſauing meanes amongſt Idolaters; & partly by occaſions of ſinne and wickednesſe, which our eaſie, weake, frayle, and humane nature is vnable to reſiſt.

Wiſd.3. Dan.3. Dan.6.

Among the Heathens, as Chriſt vpon the Croſſe, mocked, taunted, flouted, perſecuted for their religion, voide of ſpirituall food, and ſoule-ſauing helpe: they inhabite with Idolaters, where either they are conſtrained to worſhip them that are no gods, compelled thereunto by the fiery furnace, and the Lions den; or if they thinke on *Iſraels* God, they doe it not right, and according to his will, but after mans traditions, their owne inuention, full of ſuperſtition; or if they worſhip the liuing Lord, they ſerue him not alone, but conioyne him with idoll

Mat.15.

gods,

gods, as the Papists with their Saints & reliques: *Naaman* will carry with him the earth of *Israel*, and vow to offer neyther sacrifice nor offering to any other god; onely herein must God be mercifull vnto him, that when his Master goeth into the house of *Rymmon* to worship there, & leaneth on his hand, and he bow himselfe in the house of *Rimmon* and saith, The Lord be mercifull in this point vnto thy seruant: but this point is too much in practise among vs all. 2 King. 5. 17. 18.

What vncleane person when he goeth to his luxurie, or Papist to his idolatrie, praying to Saints, or bowing to the hoast, sayth not with the Assyrian Lord; God be mercifull vnto mee in this: my father will disinherite me, and my mother will be angry, It is the religion of my ancestors, my predecessors did the same, our Priests doe teach and practise it. Religio patrũ

What temporizing and carnall Protestant, luke-warm like the Laodicean, and almost a Christian like *Agrippa*, when he entendeth any sinne and wickednesse, but vseth to vntie this point, The Lord be mercifull vnto mee? and no doubt but many of the Iewes presumed very much of this among the nations. Did not *Aaron* presume much hereof when hee made the Calfe? *David* when hee did commit adulterie? Apoc. 2. 15. Act. 26. 28. Exod. 32. 2 Sam. 11. 1 King. 11. & 12. & 21.

Salomon when he fell into idolatry, *Ieroboam* when hee set vp idols, *Ahab* when he did purchase *Naboths* vineyard, *Peter* when he denyed his Master Christ, *Origen* when he carried stickes to an idoll, *Damascene* when hee did seruice vnto *Mahomet*, and *Cranmer* when he subscribed to the Pope did thus: yet this point will breake ff yee be too confident. Mat. 26. Hist. Eccles. f. Acts and Mon.

Our Master cannot denie his verity, nor Christ our Master make diuision of his Lordship: all is his, and what is his he will not diuide. Deut 30. Iudg. 2. Ierem. 9. Hos. 1. & 9. 4 King. 17. Deut. 30. Iudg. 2.

Idolatrie spirituall is worse then fornication corporall; carnall adulterie cannot compare with foule idola-

try. It is the worshippe of vncleannesse, and makes the seruant thereof vncleane. Will, worship, and idolatrie, are before the Lord abominable.

He will giue vnto his householder their charge, and to his owne family his owne commaund. Sathans hatred, mans blindnesse, the perswasion of a good intention, ingrafted superstition, and made idolatrie apace to flourish: a sinfull sinne, a sinne against the prime table: the sinne of *Iezabel*, Gods Church disturber, Gods angerer, the curse inducer, the beginning, cause, and end of wretched miserie; *Labans* sinne; *Salomons* fall: *Irelands* transgression; the sinne that brought the curse on *Israel*; *Ieroboams* sinne, the wickednesse that carried *Iudah* captiue vnto *Babylon*: her sinne among the heathens: of the English among the Irish: and yet they say, let vs make a couenant with the heathen, for since wee departed from them, wee haue had much sorrow: the Irish are as sleepie Lyons, Magistrates dare not rouse them. *Iohanna* and the Captaines take *Iudahs* remnant, the nations purge, and flye to *Egypt*, whither *Nabuchodonozer* must bee sent to be the Physitian and reuenger of disobedience: firing houses, the houses of *Egypts* gods; carrie the people captiue, breake the Images of *Bethsemoth*, of the Egyptians gods, and burne their Idols. Happy *Ireland*, if this were acted, (Idolatrie is too free.) 1. To teach to worship the Lord our God, and him onely for to serue.

Ier. 3. & 9.
Deut. 20.
Ezec. 20. & 22.
Mat. 25.
Sap. 14.
Iudg. 2.
3 King. 18.
Deut. 4.
Hos. 2.
Hos. 7.
Sap. 14.
Gen. 32.
3 Reg. 12 & 14.
Ier. 43. 5, 6, 7.
Ier. 43. 10. 12. 12, 13.
The house of sinne,
Deut 6. 13.
Mat. 4. 10.

2. To make much of the word and sacraments, and other meanes by God appointed to make the conscience quiet; lest (as we are already bound by a mutuall feeling to lament their wofull miseries that now inhabite with idolaters) wee take vp *Dauids* parable, and say with him: Woe is me, that I remaine with *Mesech*, and dwell in the tents of *Kedar*. My soule hath long dwelt with him that hateth peace: for as wicked men cannot abide themselues to be godly & good, no more can they abide the godly to be better then themselues: and if good men bee not con-

Psal. 120. 5. 6.

conformable to their vngodlineſſe, they will both hate them, and make them odious to the world: yea, they wil proue *Timons* and *Cyclops*, men-haters, and deteſters of the righteous, who regard no good man, but are carryed headlong to follow their ſinfull luſts and wickedneſſe: Hence came that Iewiſh enmity to Chriſt, & the worlds hatred to the Meſſiah, becauſe hee was not of the world, but teſtified the works thereof were euill. Iohn 7. 7.

Why did *Ahab* hate *Elias* and *Michaia*, *Iezabel* the Prophets of the Lord, and *Traian* caſt *Ignatius* to the Lyons? but becauſe they would not accompany their idolatrie: no marueil then if *Iuda* powres forth her complaint and laments her wofull habitation among the heathens, compelled to dwell in *Babylon*, as with *Meſoech*, and to make abode, as in the tents of *Kedar*, among the Iſmalites and Sarazens. *Kedar* was the ſonne of *Iſmael*, father of the Sarazens, a nation hating peace, comparable vnto deuils, blacke, duskie, ſad *Kedar*, among the Arabicks, and the Agarens. 1 King. 18, & 9. & 22. Gen. 25. *Vt nunquam cum gente alia qua fœdus iurarunt pacis, quã gentem ego dæmonibus compare. Arnob. in Pſal. 119.* 1 Chron. 1.

Wofull Chriſtians to inhabite among Barbariahs: ſuperſtitious *Ireland* to make a puppet of ſtrawe and cloutes on Saint *Brides* Eue, and dance all night about it, as about the picture of our Lady. Lamentable *Iuda* inforced to dwell among the Heathens, Barbarians and Idolaters, and can take no reſt.

4 From their troubleſome labours, ſhee can finde no reſt among them: a lamentation to bee lamented, *Iuda* to be ledde from a land of reſt prefiguring the eternall reſt, to reſtleſſe *Babylon*, where ſhee can finde no reſt: No reſt, no not to make a verſe; for that deſires reſt, and requires a quiet mind. How then gotte *Ieremie* reſt and leaſure to write ſo many? Hee that gaue man a tongue to ſpeake, the Apoſtles to preach, Prophetes to weepe, the Saints to mourne, and *Ieremie* to lament: he gaue vnto him reſt, to make reſtleſſe verſes, full of lamen-

lamentation, some sing for sorrow, and others weepe for ioy.

The Hieroglyphickes describe a man of rest with one foote vpon another, as is visible vpon their Sepulchers: When *Deceaptus* asked the seruant of *Euripides*, if his master were within, he answered, hee is within, studying tragedies with one foot vpon another.

Iuda may study tragedies, all her time is tragicall: but her tragedies wanted musicke, her harpes were hanged vp: the night was made for rest; but shee for nights sleeping, had nights weeping: restlesse she was like *Beniamin*: Wine cheares the heart, and procures sleepe: but *Iuda* had neither cheare nor sleepe, onely shee drunke the wine of sorrow, and did passe the night in restlesse teares; now shee wanted her palme tree, and her figge, and there vnder to take her rest. *Nectar* and *Ambrosia* are too farre away. Her neighbours that should call her vnder the figge and vine, are now departed.

Pſal. 127. *Molle requieſcere ſomno.* *Catul.* *Lætantes, vinc curatos ſomnus repente in campo paſſim mollißimus perculit.* *Ennius.* Zach. 3. 10. Iudg. 9 11. Iud. 3. 15.

The figge tree will not forsake her sweetnesse, nor the vine affoord her any grapes, peraduenture shee may bee willing like *Samſons* foxes to trouble them that trouble her; but shee had neither time nor consultation, nor power to effect if shee had consulted; shee had no leasure to gather cockles, or make her downe pillow soft, or wallow her selfe in beds of roses: her sleepe is gone, shee can find no rest, shee is in worse case then *Cæſars* horses, for they rest in their age, when their Lord had peace: shee hath neyther rest nor peace in youth or age, representing vnto vs,

First, the estate of Christs Church here militant vpon earth, and the children of the Lord among the darlings of the world, to bee like *Iudah* in captiuity, without peace and rest. For,

What vertue hath not enuie to be her enemy? and who doth any good that is not rewarded with derision? As a master

maſter is among his ſchollers, ſo are the Chriſtians among the worldlings; Let him teach the depth of learning, the vnlearned ſcholler will not believe, or the enuious hearer will tranſmute his words: The enuious man will entermingle darnell in the wheat-field of learning. The Phariſie will thruſt his leauen into the flower of the Goſpell; this ſcornfull *Polypus* traduceth all, he will deride antiquitie, flowte at noueltie, condemne ſubtiltie, determine euery thing, yet vnderſtands not any thing: this Ladie enuie, raigns ouer all in euery place, excepting where the ſtrong, ſtout, ſturdie, armed ſouldior, in paines indefatigable, and in labour reſtleſſe, keepes and defends his Fort, voyde of reſt. Thus is the man of God, as the *Iew* in *Babylon*, reſtles for his troubles. The very name of Chriſtian was odious to the heathen.

Omnis virtus habet inuidiam, etiam inter eos qui bona dant, & bona recipiunt, &c.

Nero made them hatefull, and *Diocleſian* left no day without their bloud. *Ezechiel* is ſent to a rebellious nation, impudent, ſtiff-necked; thornes muſt bee with him, and his abyding among the Scorpions.

Hieron: in Prol: quæſt: Hebr: Ezech: 2. 3. Luk: 10. 3. Mat: 10. 16. Mar 6. 13. 13.

CHRISTS diſciples muſt be as ſheepe and lambs in the midſt of wolues, hated of all men, and can finde no reſt. The poſie of the Church is to doe well and receiue ill, and Chriſtians lot the martyrs pay, whoſe godly zeale, powerfull preachings, innocent liues, heauenly prayers, ſaued the Commonwealth, and preſerued the Prince, yet, giue the Chriſtians to the Lyons was their payment, yea cloathing in the skinnes of Beaſtes, and throwing to dogges was all theyr recompence. Verilie the godly no true life, but a liuing death, a life fully compleate with miſerie and calamitie.

Bonum facere, habere malum. Chriſtianos ad Leones, Tertul. Tacitus in Nerone. Eurip.

There was an Inne in *Arabia* whoſe In-keepers were Theeues and Robbers, and thoſe paſſengers and trauellers which they intended to ſpill, pill, or ſpoyle, they brought into a faire & beautifull roome, adorned with coſtly hangings and curious pictures, in which place was a bed full ſoft to lye vppon, and delightfull to beholde; but both cham-

Beda de imagine mundi.

In cuius corde aspis Invidiæ nidificat: basiliscus in anthro Iniquitatis, omnia mortificat, diabolus in solio imperat, omnes condemnat, ibi vita exulat, ibi mors regnat. Petr: Rauenn. *Serm:* 188.

chamber and bed were annoynted with deadly poyson, in such sort as the infection did slay the strangers before the morning: but after a while the house (set on fire with Lightning) destroyed both the keepers and it selfe. The heart of the Enuious man is the Inne, want of charity are the keepers: Aspes build in the hart, and peruerse will doth poyson all.

The Basiliske lurking in the denne, killeth all: The diuell sitting on the bench condemneth all: Life is there banished, and death as a Prince accepted. This is the gulfe that spues out stormes of fiends, and from this troubled aire, tempestuous lightnings doe arise; here is hellish darknes, compact of sulphur smells, onely Gods mercie can dispell this miserie. Come (say the wicked) let vs defraud the righteous, hee is not for our profit, but contrary to our deedes, euen made to reproue our thoughts. Is it not a griefe to looke vpon him? his life is not like other mens: Let vs not esteeme him, but despise and hide our faces from him; and the reason, for the owle loues not the day, neither doth vngodlines desire the light, lest when it is reproued of the light, it should be manifest.

Wisdom. 2, 12
Ioh: 7. 7.
Ephes: 5, 13.
Esay, 53. 3.
Eph: 5-13.

The world is like the Scribes and Pharisies, cloathed with hypocrisie, and if Christ vncloth them, they will enuie him like a Thiefe; and delights in darknes, and if the ghospels light reueale the thieuery, it will enuie it: and the godly shall take no rest by reason of its malice.

Math: 23.

Ioh: 1,

Enuie is like the many headed *Hydra*, the taming of which monster cost *Hercules* more labour then to destroy all his other foes. *Hydra* liues in the bogs, and growes of the fenny filth. *Ouid* paintes out Enuie, lurking in the lowest valleys like *Erisichoneus*, whose feete are snakie, and hath a Serpent in his custodie: for beeing hidden in the bottome of the heart shee stomacks true valour, and coms forth to oppresse the vertuous, hauing the poisoning spirit in her keeping, that hatred which *Diodorus* signifies by a figure of a painted Serpent; and what rest may they expect,

Symonides.

pect, who dwell among ſuch people?

He is an euill husbandman that will not purge his cockle from the wheate, and he as bad a cómon wealthsman, that will not remoue the enuious from the cittie. Enuie is as hurtfull to a countrey, as tares vnto the corne: enmitie is a nurſe to her own infelicity, a ſinne that carries no excuſe, the great tormentor of the Tyrants: weedes will hinder the growth of better hearbs, fitches will make the pureſt corne to ſtoupe, the vngodly will giue no reſt vnto the righteous. Plutarch. Horace. Virgil.

1. A leſſon for the man of *GOD*, to ſet vp his reſt in the prouidence of the *LORD*, to truſt his maker, and beleeue the word of his redeemer, aſſuring all things don for the beſt, for them that are in *CHRIST*; & bleſſed are they that chooſe the *LORD* for their inheritance: Man is a pilgrim vpon the earth, it is heauen which is his countrey. Now leſt wee ſhould put in practiſe, what manie way-faring-men and Trauellers vſe to doe, who eſpying goodly Orchyards and trees loaden with faire fruite, ſtep out of the way, like *Eua* to take a taſte, or with *Lot* to prolong the time, if not with *Gryllus* forget their Countrey, making theſe preſent pleaſures our whole delight: Hier. 15, Pſal. 33,12. Pſal: 34,8, *Secreto Dei conſilio agitur vt huius peregrinationis tempore via electionis turbetur, via quippe eſt vita preſens, qua ad patriam pergimus, & tacito occulto Dei iudicio frequenti contubatione conteruntur, ne viam propriam diligamus.* Greg: mor: 23 cap, 16. Heb: 11,10,13 Heb: 11,14. 16.

GOD in his prouidence giues his ſeruants a diſtaſt of worldly vanities, making their iourney through the ſame, craggy and vnpleaſing, that thereby they might haſten on faſter to their iourneys end: looking with *Abraham*, *Iſaack*, *Iacob*, and the Patriarks, for a Cittie hauing a foundation, whoſe builder and maker is the *LORD*; Confeſſing they were but ſtrangers and pilgrimes on the Earth: Declaring plainely, that they ſeeke a Countrey, a better countrey, a countrey in the heuens: wherfore God is not aſhamed of them, to be called Their *GOD*; for he hath prouided for them a Cittie.

No inheritance to Gods prouidence; *God will prouide*, was *Abrahams* anſwer to *Iſaack*: euery thing is ſo done, whatſoeuer is done, as Gods prouidence would haue it to be *Deus prouidebit cimbolum*, Maximil. Geneſ: 22,8.

be done: what moderation hath man in prosperity, or toleration in aduersitie, that depēds not on the prouidence of the Almightie? what is any thing without the *LORD*? They that trust in the Lord, shall bee as the mount *Syon*, which cannot be remooued, but standeth fast for euer, as the mountaines are about *Ierusalem*, so is the Lord aboue his people, from henceforth and for euer.

Gods prouidence is mine inheritance: The motto of Lord Boyle, *at Y. hall in Ireland: see my art of Christian saying.*

He that trusts in the Emperour may warre vnderneath his Banner; He that trusts to worldly powers, the worldly powers are in his defence: He that rests vpo his goods, his money is his staffe: but the mountaines doe compasse him that trusts in God, that so trusteth as the word doeth teach, from *Sion* came the law. *Abraham* receiuing what he did expect, and finding him true in whom hee put his trust, called the name of the place *Iehouah iireh*, the Lord sees: It is *GOD* that will prouide.

Cast thy loade vpon the Lord. Psalm: 55.

Genes: 22. 14.

The Lord doth giue, and the Lord doth take, it is hee that buildeth, and he that pulleth downe, euen *GOD* that keepeth the Citie: be then content, and say with *Iob*, *Come what will come, his Name be blessed.* This makes man firme in his aduersities, and moderate in his prosperities: in prosperitie it extracteth thanks, and giueth comfort in aduersitie, assuring him of Gods protection, as a sonne is certain of his fathers blessing: and if God be with him, why should he feare the world, though against him?

Psal: 127.

2. As the heathens made *Iudah* restles amongst whom she dwelled, so will sinne the sinfull soule wherein she setleth: that soule that remaines in sinne, dwells worse then *Iuda* among the Gentiles: The *Iewe* is troubled, but the sinner is tormented: the one, with the vnquietnes of *Babylon*, and the other, with the restles torments of iniquitie.

While vnhappie man reuolts from *GOD*, his flesh molests him, and his soule doth vexe him, doubts doe arise within him; but the burthen is intolerable, anxieties doe often oppresse him, infirmities vrge him, the passions of sinne doe driue him beside himselfe, that he by leauing God,

God, thought of himselfe to find some rest, found nought within himselfe but tumult and perturbation; and desiring to forsake himselfe, must needes come vnto him, from whom hee fledde. Desires within works without, willing, working; working euill with a willing will, brings restlesse torments to a sinfull soule, though first shee hopeth, now shee findeth there is no rest but in repentance, which makes her rise to God, from whence she fell. For,

1. Then sinne it selfe a worser plague there cannot bee: if it be not the sooner washed away, by hearty, dayly, and due repentance, it becommeth not onely sinne, the fall of man; but also the cause of sin, and the punishment of the same, the curse of God: sinne, like an angrie dogge, ready euery minute to pull out the throat of the vnrepen-in man: sinne naturally disquiets man, with feare or shame.

Aug. li. Con. 6. Pro. 24. Naturaliter peccatum hominem aut pœnæ, aut pudore inquietat. Sen. Ep. 99. Gen. 4. 7. 13. μείζων ἡ ἀιτία μου.

Cain entertained this hellish hound, but felt the biting of the curre: sinne lyes at the dores to giue him notice, that if himselfe should delay reuenge, yet his bosome bird, his darling sinne, would continually torment him: the sting whereof himselfe found fearefull, deadly, and intolerable, when he cryed out, My sinne is greater then can be pardoned. Despayring *Iudas* betraying innocent bloud, felt the poysoned biting of this dogge, when he went with sorrow, and hung himselfe.

Man hath no more cruell enemie then the sinne that lodgeth within his breast: sinne is as a fearefull dragon: flye from it as from a serpent: if a serpent get but in her head, shee will draw in with her both her body and her tayle: if sinne get entertainement into thought, it will bring in with it, desire, consent, and consummation: flye then from sinne, and get the victory, repent betimes and winne saluation.

Eccl. 21.

Acesius hereticke is too dangerous, to cut al pardons from the sinner, and admission from the penitent; whom *Constantine*

Scalas Aceſi admoue & tu ſolus in cœlum aſcende.

ſtantine confuted with the reſt: Let *Aceſius* ſet vp his ladders, and climbe alone to heauen. Chriſt promiſed forgiueneſſe to the penitent, and cals the ſinner vnto him.

Ezech. 18. Mat. 11. 28.

2. The ſoule created for her maker, not her marrer, to cleaue to God, and not to ſinne, is neuer quiet vntill ſhe reſt in God; ſo that nothing ſained, maimed, fading, finite, or imperfect (if not true perfectneſſe it ſelfe,) can ſuffice, ſatisfie, content, quiet, or giue reſt vnto the ſoule.

Domine feciſti nos ad te, & ideo inquietum eſt cor noſtrum donec requieſcat in te. *Aug. Confeſ. 1.*

Nothing leſſe then God can ſatiſfie the ſoule for true beatitude, whoſe reſt is in the Lord, and deſires to enioy God in himſelfe; there is her reſting place, and thither wil the holy Spirit bring her.

Naturally man dyes, for we are borne in ſinne, and conceiued in iniquity; ſpiritually wee periſh for ſinne, ſinnes recompence is a double puniſhment, except wee bee regenerate, reborne by water and the ſpirit.

Rom. 6. Apoc. 20. Ioh. 3.

All things naturally deſire their home, the lighter vpwards, and the heauier downewards, a heauier thing then ſin there cannot be, there is no reſt till euery thing enioy his place, nor for the ſoule, vntil it come to God that gaue it. All things out of order are vnquiet, the more in order, they reſt the better.

The ſinners ſoule being out of order, can take no reſt, vntill it comes to him, that brings all things into order.

Let then the way-wandring ſinner, returne into his heart, and cleaue to him who made the ſame, who did create and recreates: it is he alone that heales, and we ſhall bee healed; and ſaues, and we ſhall be ſaued: let him ſtand in him, and hee ſhall ſtand ſecurely, reſt in him, and hee ſhall haue quietnes.

Hee cals the loaden, and will giue him eaſe, the labourer and will giue him reſt, eaſe him from the ſting of death, the ſtrength of ſinne, and will giue reſt vnto his ſoule

soule. He came to call the penitent not the perfect, the sinner not the righteous: All haue drunke, yea all are drunke with the cup of death, none but hee can giue vs life. Wee are sheepe out of the way, become abominable as the Leaper; he is the shepheard can leade vs to the waters, and the Baptist can wash away our filth; find him thou shalt finde rest; there is no rest till hee bee found, truely by repentance, turning to that likenesse wherein man was made, as he did lose it by wickednes.

1 Cor. 15. 5
Mat. 9. 13.
Iob. 15.
Ioh. 14.
Psal. 14.
Iob. 15. 16.
Psal. 23.
Nisi cum per pœnitentiam redieris, in illam similitudinem in qua factus es, quam peccando perdidisti, Aug. in Ioh. Hom. 20.
Ma. 18. 3.
Act. 16.
Rom. 8. 1.
Apoc. 14.
Psal 7. 5.
Iob. 19. 28.

There is a three-fold time, for the Gentiles void of Christ before conuersion, of the Christian assured of his Sauiour by conuersion, and for the blessed ascended vnto glory to be with God, where he resteth from his labour.

4 All her persecuters tooke her in the streights, a punishment comparable with the greatest. If I be guilty, saith the Prophet *Dauid*, speaking of the fault, wherof by *Cush* hee was accused, then let the enemy persecute my soule. *Iob* grieuing at his grieuous crosses & afflictions, sayth, Why say ye, we wil persecute him; the word is take in a double sense, in good part, & in bad: as first in good part, Seeke peace, pursue and follow after it. 2. in bad, as when the conquerors doe persecute the conquered with violence, & the wicked afflict the godly with extremity, as in the dayes of *Pharaoh* and *Antiochus*, *Nabuchodonozer* and the Babilonian, that take *Iudah* in the streights; the practise of the *Esanites* or Idumeans, the race of *Esau* against the Israelites, who stood in the crosse wayes to cut off them that should escape; an offence so odious in the sight of God, as he threatneth by his Prophet, Thus sayth the Lord, for 3. transgressions of *Edom*, & for 4. I wil not turne vnto it, because he did pursue his brother with the sword, and did cast off pitty, his anger spoiled him, & his wrath did watch him in euery time & place. He that hates his brother is in darknes, & walks in darknes, & knows not whither hee goes, he wants the loue of God, which is the true & only light.

Psal. 34. 14.

Obcb. 14.

Amos. 1, 11.

1. Ioh. 3.

As *Esau* was to *Iacob*, alwayes hatefull for his fathers blessing: so is the graceles church to the church in grace, for holding fast their Sauiors promise: his posterity would not suffer *Israel* to passe *Canaan*, nor these permit the Christian to go to heauen. *Pharao* will aske, Who is the Lord that I should let *Israel* go: and *Nabuchodonozar*, who is that God that can deliuer them? the kings are banded; let not their Gods deceyue them. Now must not the Apostle speake, because the Rulers do not believe; surely, the Christians are made a gazing stocke vnto the world, and counted fooles for Christ his sake. Now will *Iulian* forbid the christians children to go to schoole; ignorance mother, the beldame of impietie. Now must no christian beare office in the common-weale, neither should the English among the Irish if the sword were theirs. Now must no christian be a captaine, no keeper of a hold, nor leader in the field; now must the christians bee remoued from the councel court, as our English from the Irish hals. Idolatry & irreligion, I would it were no practise among those that are no *Iulians*; yea those that hate the name of *Iulian*, did likewise hate his Iulianisme, but the children of this kingdome are wise in their generation.

Numb. 20: Exod. 5: Dan. 3 Psal. 2. 1 King. 19. Act. 4. Iohn 7. 1 Cor. 4. 9. 10.

Luke. 16. 8.

Nabuchodonozar will remoue the Iewes from their owne country into *Babylon*, from *Sion* to *confusion*. Papistrie will take the Scriptures from the people, and make Ignorance the mother of deuotion, and Idoll pictures to be lay-mens teachers. Children shal sit in the chaire of Christ: Kings and Princes sweare obedience to the Pope, all lawes are in his brest; hee is greater then the Apostles: his Cardinals, Hingels, both of the church & common-wealth, Pillars and Polaxes are borne before them to set vp one & pull down an other, to hold vp Antichrist, and beate downe Christ. What persecution hath not the church offered to her by the Synagogue, Christ by Belial, religion by superstition? the Iew in *Babilon*, *Moses* is no better esteemed then a Sorcerer, the Prophets the

Ier. 52.

Cardines vnus di & Ecclesia.

Exod 7.

impostors,

impostors, Christ then a dreamer or deceyuer. Christians backebited for worshippers of hogges and asses. The Apostles accounted drunkards, *Paul* a broacher of new doctrines, christians called cannibals, accused for eating and drinking the flesh and bloud of man: at the best, nicknamed the worshippers of *Venus* and *Bacchus*. Corn. Tacitus Act. 2.

There be foure wayes wherby one persecutes another, mentall, orall, manuall and instrumentall. The 1. is like fire in the spheare of the heart, which neuer hath inough, as enuie, hatred, malice, &c.

2 To the ayre or wind, which no man can measure, nor any know, whence it comes, or whither it will: as slandering, backebiting, lying, &c.

3 To the water, yea to the waters of the deluge, wasting, destroying, spoiling whatsoeuer is subiect to decay, and ruine.

4. To the earth, which engenders, sheds, & deuours bloud.

1 Mentall is like *Nabuchodonozers* furnace; if it burnes not the fuell, it will destroy those that pull it in, bee they *Aman*, *Antiochus*, *Achitophel*, *Iulian*. Here are *Sydrach*, *Misach*, and *Abednego* included: All true christians that will not worship the golden Image, and bee drunke with the painted whore, throwne in with violence: for charity is waxen cold: men haue left the knowledge of the Lord: mentall malice shall encrease vnto the end, sinne shall more and more abound vntill the fire of reuenge burn & consume the straw and stubble of transgression. Dan. 3. 2. Ester. 3. &c. 1 Mach 6. 2 Sam. 17.

2 Vocall, and orall persecutes the christian in the church, yea one christian with lyes and slanderings will detract, follow, and pursue an other.

The Iewes religion was called the scorning of the gods. *Esdras* and *Nehemiah* are enemies to the King. *Paul* is a rebell and seditious, Christ is a coniurer and caster out of Deuils through *Beelzebub* the Prince of Deuils. Now must the Christians God bee prayed with an Asses head, and in his hand a booke, in token that the Christians pro-

feiſed learning, but indeed were aſſes, rude, and ignorant, and Papiſts call the proteſtants, ſhoo-makers, coblers, weauers, tapſters; Would that *Ireland* could not verifie their words. There bee two ſortes of perſecutors with theyr tongue, flatterers, and detractors.

Vituperatorium, adulatorium. Aug: in pſal. 69 *Adulatores linguis mollibus imprudentes, & gloriæ cupidos perſequuntur & perimunt.* Acts 12. Prou: 17. 24. Prou: 27. Prou: 29, 5. Geneſ: 3. Iudg: 16 Eurip: Andromacha. Math: 7. 15. Ro: 16. 17 18. *Pellax adulatio & crudelis eſt.* Aug:

Flatterers, as it were make a prey vpon the ignorant and vaine-glorious, as crowes doe vpon the carrion. It is enough for *Herode* to heare his voyce dignified with the voyce of *GOD*, though wormes feed vpon his carkaſſe. Faire words may bee as honie to the eares, but a louers wounds are more wholeſome for the heart. He that flattereth his neighbour, ſpreadeth a net for his ſteps.

Thus did ſathan for *Eua*, and *Dalilah* for *Sampſon*. Theſe are rauening wolues in ſheepes cloathing. Chriſt puts in a caueat againſt them, and the Apoſtle bids vs marke them diligently: for with faire ſpeech & flattering, they deceiue the hearts of the ſimple. The heathens brand the deceitfull *Spartanes* with words of opprobrie, as, the worſt of all mortals, fraudulent counſellers, the princes of lies, and the botchers together of all villany and miſchiefe. Flattery is cruell and deceitfull: the flatterer doth more harme with his word, then the perſecuter with his ſword. *Amaſa* did proue it. *CHRISTS* kiſſe brought him to his Croſſe.

Vituperantes linguæ ſerpentinæ Sanctis Dei quotidie pungũt. Greg: mo. 1

2 Detracters byte bitterly. The detracting tongue is worſe then the ſerpents ſting. Aſpis poiſon lurketh within his lips. Detracters are man-ſlayers, they take away his name which is his life, and depriue him of his vertues, by which he liues. There is no death to infamie. As the ſerpent lyes in waite for Trauellers, and will ſting them vnawares, ſo will the backbiter doe his neighbour. They haue ſharpened their tongue like a ſerpent, their tongue is ſhot out like an arrow, they wil eat their neighbors fleſh. They feede on detraction. Defamers are like the teeth which *Cadmus* ſowed, which no ſooner ſprũg vp, but killing & fighting was the crop: the fruit of detraction is diſſention. *Dines* is noted to abuſe his tongue 3. waies, by ſcoffing, caſting, and detracting.

Infamia æquiparatur morti.

Eccl: 19. 11, 12 Pſal. 140. 3. Ierem: 9, 8.

Da-

Dauid complaines hereof to God, and sayth; Thou hast knowne my reproofes, my shame and my dishonour: shame hath broken my heart. Psal. 69. 19.

3 Persecution manuall, is the pilling, spoiling, wasting, and destroying of their goods: as here *Ierusalem* is destroied, the temple burned, and the country layed waste. The deuill vseth three speciall helpes, as instruments to persecute the Church, the peoples blindnes, the Schollers eloquence, and the tyrants violence. *Iob* shall haue neyther sheepe nor cãmel, oxe, nor asse. The Sabeans are too greedy, & the Chaldeans will deuoure all. When *Israel* gets the better hand of *Iuda*; they take her people prisoners, & carry the spoyle away; If *Nabuchodonozer* come against *Ierusalem*, and the Chaldees make a roade into *Iudea*: they will not vtterly destroy the people, but also take away the vessels of the house of God, with the treasures of the same, the treasures of her Kings & Princes, and burne with fire, the temple and *Ierusalem*. *Diocletian* in the East, & *Maximianus* in the west, did for ten years space, torment and persecute the Christians, by killing, spoiling, burning their bodies, goods and churches. Iob. 1. 15. 17. 2 Chron. 36, 17. 18. *Eutropius*.

It would be tedious to relate the slaughters, and exilements of *Honoricus* an Arrian, killing and banishing foure hundred, and forty foure catholicke Bishops out of *Affricke*. Fulg. lib. 1. c. 2. Sigisbert.

The shutting vp of churches, and sending into exile two hundred & twelue Bishops, by *Sigismond* the king of *Vandals*. The miserable murders, torments execrable, wherewith *Athalaricus* did persecute the Christians, killing, banishing, famishing numbers vpon number. Rauisius.

But their comfort was, there were more with them, then against thē, & their gain was greater then their losse; for losing earth they found heauen, for earthly meat heauenly manna, for a vestiment they got vertue, for delectation perfection, for things corruptible, vncorruptible, and

for things visible, inuisible, for a thrashing place a Country, for a house a Kingdome, for a penny a pound, and for their patrimony, they obtained Christ the heauenly God, the onely good.

The world doth spoyle and persecute thee in all thy temporals; shee seekes her owne, follow thou Christ; in all his spirituals, finde what is his; his Disciple must deny himselfe, take vp his Crosse and follow him, and then he that shall lose his life, shall saue it, & shall sit vpon twelue thrones, and shall iudge the twelue Tribes of *Israel*, and whosoeuer shall forsake houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands for his names sake, shall receiue an hundred fold, and shall inherite euerlasting life.

Mark. 8: 34. Math. 10. 39. Mat 19. 28. 29

Hee that shall in this world bee iudged for the loue of Christ, shall in the world to come, sitte as iudge for the honour of his Lord.

Quisquis enim stimulo domini amoris excitatus hic possessa reliquerit, ille procul dubio culmen iudiciarie potestatis obtinebit. Greg. moral. 10. 2 Chron. 32 7, 8.

Wherfore let euery christian put on the Spirit of *Ezechias*, and say vnto his soule, Be strong, feare not their multitudes, there be more with vs then be with them, with them is the armie of flesh, but with vs is the Lord our God.

Heb. 11. 2. Cor. 6, 2 Macab. 6. 11 & 6, 30. *Volat. l. 23. Anthrop. Plinius.*

4 Instrumentall persecution is buffeting, racking, scourging, stoning, burning, hewing and destroying of the body: Women cast headlong ouer the walles, others burnt in their dens, keeping the Saboth: old *Eleazar* whipped, and beaten to death for his religion. The torments of the children and their mother are vnspeakeable, the ten persecutions are famous in the histories. Yet *Traian* did seeme to fauour Christians beyond the Inquisition.

The tragedies of the persecuted Christians in the dayes of *Decius*, *Maximus*, *Valerianus*, *Gallienus*, &c. yea in all times too lamentable. *Daniels* denne, *Laurentius* gridyron, *Ignatius* beasts, *Attalus* spitte, the fagot of *Husse*, the Crosse of *Peter*, and the Lyons of the Christians

Christians, the scoffes put vpon the painefull, the skinnes of beasts put vpon men prepared for the dogges, the burnings of the Christians, as torches for the night, had been too painefull, if the Lord had not been more pittifull: The hands of the Executioners waxed wearie, though one succeeded as another fainted, their swordes were dull, the edges blunt, themselues panting, tooke rest to resume their strength, and did change their swordes for the speedier torment; the day was not sufficient for the Christians punishment, the whole world was ouerflowed with holy bloud.

Such is the cruelty of persecuting tyrants, and their heatheniſh malice to the Church of Christ, instiled Lyons, bloudhunting *Neroes*, men-eating Canibals, labouring to raze *Ierusalem*, to the ground. And was it better in the raigne of Papistrie? Aske the holy League, the Parliament of *Prouince*, the Court called the burning chamber, and the Spaniſh Inquisition. 2. *Tim.* 4. 17. Mich. 7. 2. Psal. 53. 4. Psal. 53. 6. Psal. 137. 7. *Illericus*:

Now wil *Falx* Earle of Wartenburdge ride vp to the spurs in the bloud of the Lutherans, all shall dye before the Maſſe goe downe, their tongues must bee cut out, & their bodies burned: The Popes request to *Francis* the first of *France*. The heart of *Huſſe* must be roasted a new after the body beconsumed to dust: neyther doth the maide, the babe, the mother or the childe finde any pitty: In *Paris* and other Cities of *France*, from the 24. of August to the first of December, a hundred thousand Protestants were most cruelly slaine and murthered: but their comfort is, they walke with *David* before the Lord, in the land of the liuing. *Concil. Constan.* *Alexander Roberts in his sacred Septenarie* Psal. 116.

Easie it was to forsake the world, that for the sake of Christ ouercame her tortures. It is no small thing to contemne a mans delight, but farre more greater to conquer troubles: for he that seekes for Christ, which is the chiefest good, will easily forgoe the World, which brings the lesser ioy.

But if you hope to finde Chriſt, whom you ſeeke; you muſt ſeeke him according as he hath commanded: you muſt leaue all and follow him: neyther fearing the ſnares of the perſecuters, nor danted at the threates of the mighty: but contemn the countenance of *Goe*, and deſpiſe the blowes of *Behal*; not to be diſmayed at the arrowes of the vngodly, nor to relent at the weapons of the wicked; for Chriſts meate is his fathers wil, and his moſt abiding among the hands of his tormenters; hee is ſooner found in the land of paine and pouerty, then in the place of pleaſure and ſecurity; there ſeeke him, and finding, follow.

Beda exhort. c. 101.

Beda ſayth, ſo many were the perſecutions of the holy Church, how many were the plagues of vnholy *Egypt*. *Egypt* was ten times plagued vnder the tyranny of *Pharaoh*, and the Church ten times perſecuted, from the cruell daies of *Nero* to the quiet reigne of *Conſtantine*.

Lamentable were the perſecutions of the Church by them that were without the Church; but deteſtable are the vexations of the Church by them that dwell within the Church. A Church-robbing Iew is worſe then a Gentile committing ſacriledge; the one knowes the law of God, the other is ignorant in the law of Chriſt. Antichriſt will ſit in the Temple of God as God, to ſupplant his Chriſt. A falſe chriſtian is a continuall perſecuter of Chriſt in the chriſtian, of the head in the members: but their comfort is, Chriſt that beholds them in their humiliation, will reward them in his exaltation. It was the way himſelfe went to his glory.

2 As *Iudahs* perſecuters, take her in the ſtreights, and keepe her reſtleſſe, ſo ſinne and Sathan take the ſinfull ſoule at euery turne, and keepes it eaſeleſſe, ſetting about her a double watch, an inward and an outward. 1. the inward is the remorſe of conſcience, which keepes her waking 4. waies, 1. by checking the vnderſtanding, for leauing that vndone, which ſhe knows ought to be done,

and

and doing that which shee ought not to haue done; suffering Sathans temptations to preuaile against Gods commandements, and the Law in the members to rebell against the law of the minde, and the whole man to be ledde captiue vnto sinne.

Ex lege naturæ quæ est conscientia scit ejus suum rectū esse vel prauū, &c, Greg: Mor: 17 Rom: 7. 23.

Secondly, by reprehending the will, for yeelding to the rebellions of vnruled reason: she is no winking witnes, nor blind-folded Magistrate;

Gold cannot shut her eyes, nor fauour peruert her sentence: shee prolongs no suites, nor deceyues her Clyents. She brings in cogitations for her *Testes*, yea, euen our very thoughts are for her at the barre: Shee makes them sweare aright, and according to theyr Oaths is the verdict giuen.

She writes the tenor of the Law in euery hart; and as man doth practise, euen such is her iudgement; Mans thoughts accusing or excusing, she keeps a daily sessions. Rom: 2. 15.

Thirdly; By vpbrayding the memorie for forgetfulnes, as a sleepy watch-man that gaue no warning: or as an euill Steward for his Princes store, that hath made waste of his Lords Treasure, where is neede of millions, calling the vniust Steward to her account, punisheth the prodigall misspending of her goods. Greg: Mo: 27.

The memorie is treasurer for the soule, euery remembred Error is now produced; euery committed sinne is heere condemned, the insulting conscience doth more shame the blushing soule, then Hell giues punishment to the sinne. The shameles conscience will one day shame the sinfull soule, the dreadfull day of iudgement is neere at hand. Pet: Rauen: *Serm:* 128.

4. By complaining to the vniuersall Creatour, of the grieuelesse misdemeanour both of bodie and soule, producing euery creature, mans *quondam* seruants, to contest and testifie against them.

Against the soule, for not rightly tutering the body to her committed, but in stead of quickning gaue it killing, & of

execu-

executing the Law, ſhe made it lawleſſe, making *Agar* miſtris vnto *Sarah*, and it the gouernour that ſhould bee vnder. Againſt the bodie, for rebelling againſt the ſoule; the fleſh for not yeelding due obedience to the ſpirit, and the whole for diſobedience vnto diſcipline, as the Eares for hearing follie, the Eyes for beholding vanitie, the Tongue for her delight in gluttonie, the hands for committing theeuery, and the feete for ſwiftnes vnto villanie: No member of the bodie nor faculty of the ſoule, but the conſcience onely will accuſe, vexe, torment, and perſecute.

Beda exho. 99

The Lord hath ſo commanded, and ſo it is: a diſordered minde is a continuall plague, to teach euery one to prouide ſuch a Conſcience heere on earth, as may ſpeake well on him when he appeares in Heauen, both at the generall and quarter Seſſions: a good Conſcience is a continuall Feaſt, where the beſt gueſt doth eate the moſt: couering the Table with Prayſe and Prayer, praying the Lord not to remember her ſinnes, but to be forgetfull of her rebellions: ſinned we haue & wickedly haue we done, create O Lord a cleane heart within mee, and renewe a right ſpirit within mee (Oh my GOD!) then ſhall I giue thankes vnto thee in the congregation: yea, all that is within mee, ſhall praiſe thy holie Name.

Pſalm 25.7. Dan: 9 5: Pſal. 51. 22. Pſal: 103.

2. The outward perſecution of the ſoule, is the externall puniſhment of the ſinner, by a foure-fold watche, to diſeaſe her reſt.

1. By the excommunication of the Church, the ſeparation from the Saints communion, and a committing of the ſinner to Sathans charge: the moſt deadly foe of man. How grieuous is the puniſhment for a man to be exilde his Countrey, and be deliuered to his enemie, by him to be tormented? Let *Iude* tell, and *Zedekiah* now recorde, priſoners in *Babylon*, captiues to the foe. Then what torment is it to be baniſhed the Church of God, and common-wealth of heauen? Let *Theodoſius* witnes, excommunicate

1. Cor: 5, 5. Hiſt: tripartit.

communicate by *Ambrose*, and *David* driuen from the company of the Saints.

Excommunication bars the sinner from the Communion, and makes him to be *Anathema*, accursed of the Lord, a *Simon Magus*, that hath no fellowshippe with the businesse of the Lord; and is there any persecution greater, then to be accursed? ἀνάθεμα. Act. 8. 21.

2 By the flesh molesting and persecuting of the Spirit, like the Serpents, whereof *Plinie* reports, whose enmitie was so great, as they did neuer meet, but they did enter combat; neyther would be parted till one had got the victory by the ouerthrow of the other. Such aduersaries as the Spirit and the flesh, neuer out of combat and contention so long as man continues in this earthly body, but are dayly in the field, wounding and afflicting one another, vntill Christ and death depart the difference. Gal. 5. *Plinius hist. natur.* Rom. 7. 1 Cor. 15.

Malitia quidem reluctatur virtuti itemque virtus malitiæ obstat. Haimon. in Rom.

The Spirit will not suffer the flesh to haue her will, and reason she is the Prince; nor the flesh the Spirite to dominere; she is a rebell.

In the man Regenerate, sinne and vertue are alwayes opposite, the mind and members will be at variance: if God commaund the mind to be obedient, the law of the members will be repugnant: The Spirit is willing, the flesh is fraile. The wisedome of the Soule is combred with the folly of the flesh: the commaunder leades the eye to see, the eare to heare, the hand to touch, and the foot to walke; that by the Law of Iustice, shee which would not serue her Master that was aboue, must now be subiect to her seruant which is below; the mind vnto the members: to learne the Christian to giue obedience vnto GOD, least hee bee subiected by disobedience vnto sinne.

He that contemnes his Master shall bee persecuted by his seruant. *Salomon* shall haue his *Ieroboam*, and *Ierum-*

shall

shall not want a *Iehu*: Gods enemie shall not bee destitute of one to be his foe.

Iosh. 7. Numb. 25. Num. 25. 1 King. 1 Cor. 15: *Quicũq; nos ad mala operibus, vel exemplis alliciant, professo persecutores sũt nostri a quibus temptationum certamina sumimus.* Greg. Mor. 3. cap. 12. Esay 3. Ezech. 13. 18. Ose. 7. 3.

3 By man, sinfull man shall haue the punishment of sinne; *Achan* shall finde a *Iosua*, and *Zimri* feele a *Phinees*: ill example will pursue the righteous. The Moabites will infect the Iewes, and *Ieroboam* peruert the Israelites: whose ill example moues vs to ill, they are the persecuters of our soules: ill examples corrupt good manners, but a bad tongue is worse then a biting sword. O my people, thy praysers are deceyuers. They make featherbeds for sinne, and lay baites for soules; as the oyle encreaseth the flame, so flattery giues nourishment vnto sinne.

They make the King gladde with their wickednesse, and the Princes with their lyes. *Byas* compares them vnto beasts, *Plato* vnto witches, but they are most like to incarnate deuils, that banquet men with *Thyestes* feasts.

1 Pet. 5. 8. *Princeps persecutionis circuit, & tu pacem putas: sedet in insidijs, tu secure transis.* Hierom. Ep. 32

4 By Sathan and his hellish hounds, the sinner shall bee persecuted, as hurtful nocuments, temptations and allurements; for our aduersarie like a roaring Lyon, walks round about vs, seeking whom he may deuoure. Doeth the Prince walke round? and doest thou sleepe sound? lyes he in ambush, and walkest thou secure? Security is an enemy to safety, it maketh couetousnesse to blind vs, and luxurie to befot vs, our belly to be our God, and lust to defile his temple: as this enemy hath a thousand names, so he hath ten thousand harms, and will take thee at all aduantage.

He will perswade cruelty, and vnder shew of Iustice to breake the bonds of peace; where vnity is strong, his kingdome is very weake; the father of discord labors the ouerthrow of concord: Thou thinkest to suffer him a while, and repell him when thou list. Doe but resist a little, and thou shalt trie his strength, thy persecuters are

not

not young, nor Sathans ſeruants at thy commaund: to contend with thy owne deſires, is a battell dangerous: but the victory of thy ſelfe is a conqueſt moſt glorious: to loue good which thou hateſt, and hate euill which thou loueſt, is a victory for a Chriſtian.

Take heed how thou depart from the King of peace and quietneſſe, leſt thou fall into the Kings hands of trouble and diſquietneſſe, the Soules murtherer, and Chriſtians perſecutor.

The end of the third Lecture.

THE

THE LAMENTATIONS,

I. VER. IIII.

DALETH.

The wayes of Sion lament, because no man commeth to her solemne feasts, all her gates are desolate, her Priests sigh, her virgins are discomfited, and shee is in heauines.

DALETH turnes the Prophet to the Temple, and is the first letter of the first connection, signifying *tabula*: the whole cõnection is interpreted, the learning of the house, to bee the plenitude of tables, for the temple was boarded: *Salomon* built the wals of the house within, with boards of Cedar, from the pauement to the seeling, and within he couered them with wood, and couered the floare with plankes of Firre; and the Cedar of the house within was couered with knops, and grauen with flowers, all was Cedar, so that not one stone was seene. These were boards incorruptible, filleted and plated with golde in such

Aleph, Beth, Gimel, Daleth. Doctrinam dominus esse plenitudinem tabularum. Hieron. Epist. ad Pa. Vit.

1 King. 6. 15.

1 King. 6. 18.

ſuch ſort as the Cedar and gold commixt, gaue an admirable beauty to the houſe.

But the Chaldeans firing the houſe, burnt the Cedar Seeling, and conſumed the gold, leauing the blacke, ſmokie ſtones beſmeared with the duskie flames, viſible, and alſo the broken walles, w hich brings *Ieremie* to his *Daleth*.

Nomen diuinũ Brex.

A letter as ſome ſymbolyzing doe report, ſignifying ſome name diuine, and not amiſſe: for it was Gods houſe, an houſe for the name of God, & when this was defaced, God glory was diminiſhed.

2 Sam. 7. 13.

In the dayes of *Elie*, when the Arke was taken by the Philiſtines, the wife of *Phinies* with child, neere her trauell, hearing that the Arke was taken, bowed her ſelfe & trauelled, for her paines came vpon her; and about the time of her death, ſhe named the child *Icabod*; for, ſaid ſhe the glory is departed from *Iſrael*, becauſe the Arke of God is taken.

1 Sam. 4. 19. 20 &c,

Would there were not too many in theſe dayes, that cauſe the Church to bring forth *Ichabods*, children of no glorie; who not onely take the Arke *Iſraels* glorie, and keepe it with the *Phyliſtines*, though it be the deſtruction of their houſe, as it was the puniſhment of the Philiſtines; but take, keepe, deſtroy and pull downe Churches, like the Babylonians: albeit he ſmote the people of *Bethſhemeſh*, becauſe they looked into the Arke; he ſlew euen among the people 50070. for it was not lawfull to touch any holy thing leſt they dye, nor to goe in to the Arke without deſtruction. Others will haue *Daleth* note out fire, and the Babylonians doe verifie this annotation, which makes the wayes of *Sion* to lament.

1 Sam. 5. 1. 2. 1. Sam. 5. 6. 7.

1 Sam. 6. 19.

Numb. 4. 15. 20.

Daleth denotat ignem: Garop Hierog. lib. 10.

Sion was an hill ſituate within the walles that compaſſed *Ieruſalem*, wherein *Dauid* dwelt after the election of the *Iebuſites*, and called it the City of *Sion*, a name often iterated in the Scriptures: as, *Dauid* tooke the fort of *Sion*, and dwelt therein, calling it by his owne name, *Dauids* City,

City, or the City of *Dauid*. This was called the vpper City, the holy part. Great is the Lord, and greatly to be prayſed in the City of our God, euen vpon his holy mountaine. Mount *Sion* is fayre, fayre it is in ſituation, the ioy of all the earth, the glory of the King. The Lord loueth the gates of *Sion*, he hath choſen *Sion*, & will dwell in it, for he hath a delight therein. They that truſt in the Lord ſhall bee as mount *Sion* which cannot be remoued: for God is in the midſt of it, and therefore it ſhall not bee moued. And yet it was both ſo moued, and moued ſo, as ſhe made her way for to lament. Her promiſes were but conditional, annexed to obedience: the condition broken, the obligation is not of force, yet God is true to *Iſrael*, his promiſe is performed to his Church, he will abide with her for euermore; of whom *Sion* was a type, *Sion*, lamenting *Sion*, that here laments.

2 Sam 5.7.
Ioſeph. de bel. Iud. lib. 1. ca 6
Pſal. 48, 1, 2, 3,
Pſal. 87. 2.
Pſal. 132. 13, 14.
Pſal. 125. 1.
Pſal. 46, 5.

1 The ſolitarineſſe of her wayes that led vnto the Temple, erewhile bare with ouertreading, now ouergrowne with graſſe for want of footing, for, No man commeth to the ſolemne feaſts.

2 The deſtruction and deſolation of all her ſtrong and ſtrongeſt holds, All her gates are deſolate.

3 The ſcarſitie and want of her feaſts, ſacrifices, and ſolemnities, which cauſe her Prieſts to ſigh.

4 The deformed, heauie and deiected countenances of her Virgins, Her Virgins are diſcomfited.

5 The generall ſorrow of all her people of the Country, Shee is in heauineſſe.

1 Sions wayes are to bee taken figuratiue, by way of a Proſopopeie and Metonimicall; the one giues mourning to that which cannot mourne, and lamentation to that which cannot weepe; a liuely action to that which hath no life, lamenting to the waies of Sion; the other puting Sion for the Church, the type for truth, a thing that may haue end, for that which muſt be for euer: the arme

The thing lamenting.

brancheth it ſelfe into theſe two boughes; the thing lamenting and the cauſe: Sion for her feaſts.

2 The wayes of Sion, *quondam* ſo dayly beaten with the peoples treading, now rough and ſolitarie for want of walking; there were dayes fore-propheſied, but not here fulfilled; that the mountaine of the houſe of the Lord ſhall be prepared in the top of the mountains, and ſhall be exalted aboue the hils, and all nations ſhall flow vnto it, and many people ſhall goe and ſay, Come, and let vs goe vp to the mountaine of the Lord, to the houſe of the God of *Iacob*, and he will teach vs his waies, & wee will walke in his pathes; for the law ſhall go forth of *Sion*, and the word of God from *Ieruſalem*. The Iew is now in *Babylon*, none comes vnto the mountaine, the waies lament: Lament and mourne O daughter *Sion*, like a woman in her trauell; for thou ſhalt go forth out of the City, dwel in the field, and go to *Babel*, where there is neither couerture to keepe them from the cold, nor houſe to defend them from the heate; They may ſit by the waters ſide & weepe that *Sion* is forſaken; though the word of God came from *Ieruſalem*, and the law from out of *Sion*, where was the dining chamber that Chriſt did eate the Paſſeouer, waſh the Diſciples feet, and inſtitute the bleſſed Sacrament of his precious bloud; where he appeared after he roſe again, breathed the holy Ghoſt into his Diſciples, and confirmed *Thomas* in his Chriſtian faith; where *Mathias* was choſen to the Apoſtleſhippe, the holy Ghoſt deſcended in the day of Pentecoſt, and 3000. Iewes conuerted at S. *Peters* Sermon.

Eſay 2.3. Mica 4.10. Pſal. 137, 1. Eſay 49, 14. Micha 4, 2. Mat 26. Mark. 14. Iohn 13. Luk. 22. Luk 24. Iohn 20. Act. 1, & 2, & 3. *Hieron. tom. 1. ep. 27. Adricom. Ieruſ:*

But now *Sion* mourneth, and her wayes lament, ſhe is deſtitute of comfort, and they are void of company: *Sion*, that repreſents the Church, expecting that which yet ſhe wants: yea the Church of *Rome*, and eminence thereof, *Romes* church and eminence: is *Rome* then *Sion*, or is multitude, a note infallible? *Sion* here is no true Church or multitude is no note eſſentiall; but if *Sion* bee taken for a

Mich. 3, 10.

City

City builded with bloud, the rapines of the poore, and ſtaughter of the Innocents, with the iniury of her neighbours, and hurt of Chriſtianity; then may both Prince & Prelate, the Papiſt and the Proteſtant reioyce in multitudes, but ſtill the wayes of *Sion* muſt lament. *Hieron. in Mich. 3.*

For yet none are come to *Bethphage*, nor draw neere vnto *Ieruſalem*, none haue returned, and come with praiſe and praier vnto *Sion*, as the redeemed of the Lord. Mat. 21, 1. Eſay 35, 10.

2 *No man commeth to the ſolemne feaſts.*

The chiefe, great and ſetled feaſts, which the Iewes did celebrate, were eyther the holy feaſt of *Salomon*, or the ſolemne feaſts of vnleauened bread, weeping and taber nacles. Three times in the yeare, ſayth God, ſhalt thou keepe a ſolemne feaſt vnto me, and at theſe three times ſhall all the men children appeare before the Lord *Iehouah*, in the place where the Lord thy God ſhall chooſe to put his name therein, a place built by *Salomon*, and practiſed by the ſame, offering burnt offrings vnto the Lord on the Altar of the Lord, euery day on the Sabothes, and in euery ſolemne feaſts, as *Moſes* had commanded. The cauſe. Exod. 20. 2 Chron 8, 13 Exod. 23. 14, 17. Deut. 6. 2. 2 Chro. 8, 12, 13.

1 The Saboth was kept vnto the Lord the ſeuenth day of euery weeke, according to the fourth commaundement, ſacrificing vnto the Lord morning and euening in remembrance of the worlds creation, in whoſe ſteade the Church of Chriſt doth offer ſpirituall ſacrifices vnto the Lord, the firſt day of euery weeke, in remembrance of the reſurrection, deſcenſion, and recreation of Chriſt, the Spirit and the ſanctified. Exod 20,

2 The three ſolemne feaſts, the times of the Males appearance before the Lord, were the Paſch, Pentecoſt, and Scenopege. Deut 16, 16. *Paſcha, Phaſe, Tranſitus.*

1 Paſch was celebrated in commemoration of the Angels paſſing by the habitations of the Iſraelites, beholding the bloud vpon their poſts, and of the Iewiſh deliuerance from the Egyptian bondage, Exod. 12. & 13.

2. *Pentecoſt* was Solemnized in remembrance that the law was giuen in the mount of *Sinay*: or of firſt fruits feaſt: and the feaſt of weekes: all making but a *Pentecoſt* fiftie: as fifty dayes after the Paſſe-ouer. Yee ſhall count from the morrow after the ſabaoth: euen frō the day that you ſhal bring *the ſheafe of the ſhake offring* vnto the prieſts. Seauen ſabaoths ſhall they be compleat, after the morrow after the ſabaoth yee ſhall number the dayes, on the 2 day *azimorum of ſweet-bread:* (which is the 16 day of *March*) they muſt take part of the reaped corn (for they begin not to reape before) drie a bundle of the eares, grinde, & bake them for the altar of the Lord, & caſting theron an hādful for the Sacrifice, leaue the reſidue for the prieſts: acknowledging God muſt firſt be honored, before man be ſerued: *the giuer* before *the taker*, but Chriſtians wil ſerue thēſelues before their God, & take before they giue, yea, what they ought to giue.

3. *Scenopegie:* the feaſt of *Tabernacles*, the remembranee of their deſert dwellings was inſtituted in memory of their dwelling 40. yeares in Tabernacles, & their miraculous eductiō out of *Egypt*, by *Moſes* miniſtery. The māner of this celebratiō was thus: 7. daies muſt the *Iews* dwel in tents, in the firſt, & laſt dayes ſhall be Saboths: That their poſterity may know that God made the children of *Iſraell* dwell in tabernacles: when hee brought them out of the land of *Egipt*. This feaſt was to wring thanks from the progenitor, & to put the childe in minde of the parents miſerie: the fathers houſeleſſe, the ſonnes in pallaces. The progenitors landles, their progeny inherite crownes, they ſubiect to harm, theſe bring others to ſubiection: but wher & howſoeuer, they had *Gods protection* made manifeſt vnder the *ſhadow of a clowde*, ſufficient cauſe to keepe a Feaſt.

Conterpoyſe to theſe, or at leaſt ouer-poyſing theſe are *Eaſter, Whitſontide, & Chriſtmas*, 3. ſolemnities of the chriſtians. 1. In memory of the reſurrection of our Sauiour, and our own deliuery frō the captiuity of ſathan; to remēber

Exodus: 19. Aug: epi: 119. Deutr: 16:10. Chag: Shabuginoth. Leuit: 23, 15. Hieron: in Gal: 4.

Leuit: 23, 10, Leuit: 23. 16. *Hamiſhim tom. (Non enim ante attingunt) vt Dei preſentia & bonitas, etiā in hac vita corporali alendis agnoſceretur.* Sigon: rep: Heb: li. 4. c. 10 *atq; inde publicemeſsis facienda poteſtas data.* Ioſeph: antiq: 3. Leui: 23. 17 18 &c. Num. 18. Ioh: 7. 2. Eſdras. Machabe: Leuit. 23, 43. Vatablus.

ber the christians *Paschall* solemnity, should be their own soules puritie, passing from vice to vertue, frõ weaknes to constancie, frõ malice to mercie, from falshood to veritie, from wauering to stabilitie: passe thus from iniquitie to pietie, and thou doest keepe the Passe-ouer.

2. In remembrance of our enlightning spirit for their lightning law. The Law was giuen in *Adam*, but confirmed in the mount. The holy Ghost was promised before the Passeouer, but confirmed in the *Pentecost*. Theirs was giuen to strengthen the Law, ours was sent to confirme the Gospell. Theirs to make distinction between *Iew* and *Gentile:* Ours, to make a difference betweene the Christian and the pagan. The *Iew* receiued the letter, the christian the spirit. They had the Law, but it was in feare: wee the spirit, but it is in loue, by which wee call *Abba*. They had *Hagar*, we haue *Sarah*: They, the law of seruitude, wee the grace of libertie. Oh my soule praise thou the Lord: He that is slacke in the seruice of the Lord, may assuredly doubt of the assurance of the spirit.

Acts. 2. Exod: 19. Genes: 3. Ioh: 14. 2. Cor: 3. 6.

Exod: 19, Timore. Rom: 8. Amore. Galat: 4. Psalm: 124.

3. In ioyfull remembrance of *CHRISTS* blessed Natiuitie; a Sauiour sent from *GOD*, to saue the sinner.

The dayes of *Scenopegy*, began the 25. day of *Casleu*, of the month *December*; the 27. of which moneth, the temple was repurged; noting that *CHRIST* borne at the Purging time, should sanctifie the faithfull, the true and sacred temples of the Lord. But as they at that time did celebrate the feast of *GOD* who were to kill the *LORD*, and as they for their transgressions made the wayes of *Syon* to lament, because none came to her solemne feasts; so let the christian now take heede, whose feasts and saboths are more memorable and happie then theyr solemnities, lest their sinnes (crucifying againe the Lord of life) cause the Churches waies to mourne, finding no Christians to come vnto her feasts.

Rupertus de victoria verbi Dei: lib. 10. Brix: com: simbol:

Solemne feasts. Hath the Lord so forgotten the ioyes of *Sion*, & annullated her solemne feasts, as no man cometh to her solemnities? what shal becom of our idle holydaies,

the multitude of our *Irish* festiualls, our keeping holidayes for those that are nor hallowed, and making them Saints, which God neuer sanctified? yea, keeping in a manner, yeares of Iubilies, and continuall Holiday: such are the number of our sanctified Saints, turning fasting vnto feasting, and labouring dayes to times of play: verifying the prouerb: The idle make euery day holiday. A more idle nation then the *Irish*, (except the *English* that are turned *Irish*, as God wote, wee are almost all,) there cannot bee. Who will worke vpon a holiday? we will rather breake two Saboths then one Saints day: bee our Saint neuer so vnsanctified: What Pagan is more prophane? Those dayes which wee call Holidayes, we doe most vnhalow. For what other vse for the most part is made of our dayes of Saints, but gluttonie, drunkennes, idlenes, and idolatrie? If holidayes become prophane, alteration may remoue the fault, and amend the soare. A good physition will change according to the qualitie and condition of the disease and sicknes.

Hominibus ignauis semper sunt Feriæ. Theocritus in Buc.

Procul hinc, procul este profani.

If God detested the *Iewish* feasts, which were part of their ceremonial law, legal worship, and their pedagogue vnto Christ: saying; *What haue I to doe with the multitude of your feasts & sacrifices? who required the at your hãds? I cãnot suffer your new moons, nor your Sabothes, nor solemne daies nor solemne assemblies, they are iniquitie, and your appointed feasts. Wash you, make you cleane, cease to doe euill, and learne to doe well.*

Esa: 1, 13, 14, & 15.

True it is (Gods Prophets cannot falsifie) there shall bee a time (when there is no time) of perpetuall Sabaoths and solemnities, at least in the last times, wherein we ought continually reioyce in Christ our Lord, and keepe perpetuall holiday from sinne and wickednes.

Esa: 66.

The end, why *Constantine* commanded the obseruation of the Martyrs Festiualls, was to reduce the people from paganisme, and confirme the weake in perfect Christianitie, by commending of the Martyrs constancie.

There is a good vse of holidayes: the best things may

be abused: wee idle Schollers and idle Ministers, to whom paines and learning seeme vnpleasant, loue still to feriate and keepe holyday.

Sometimes we excuse the weakenesse of our bodies, otherwhiles the businesse of our house, sometimes the cold of winter, at another time the heat of sommer, somtimes the tempestuous danger of the Autumne, then the pleasure of the Spring cals vs from our bookes: Wee must haue some recreation: To study after meales is an enemy to concoction, to studie hungry, our belly thinks our throat is cut. To stay at home by day, is sluggish, & like the owle that hates the light; by candlelight to apply our bookes will hurt our eyes: If hee bee borne to lands, what vse hath he of learning? he hath goods enough: If he be poorely borne, hee wanteth meanes, hee cannot proue a Scholler: If hee be in youth, hee must not consume his youthfull dayes in turning bookes; if hee be in age, it is time to giue ease vnto yeares. Onely the Holyday is welcome vnto all.

Erasmus adag. Chil. 2. Cent. 6

Sions wayes lament, her solemnities are neglected, Gods worship is not regarded; the Word is not respected, the temple is not frequented; Prince, people, Country, are of God reiected; no respect to the Word, no blessing from the Lord; onely those that loue his law shall haue great prosperity, and they shall haue no hurt.

Psal. 119. 165.

Godlinesse alone hath both the promises annexed vnto it, the promise of this present life, and the promise of that which is to come; but saluation is farre from the wicked, because they seeke not the statutes of the Lord,

1 Tim. 4. 6.

Psal. 119. 155.

Sometimes God will bee found of them which seeke him not, much more will he poure his blessings vpon the louers of his word. O pray for the peace of *Ierusalem*, they shall prosper that loue thee: Riches and plenteousnesse shall bee in his house, and peace within his Pallaces; but where there is no frequent Propheſie, there is neyther

Psal. 112.

true peace, nor good proſperity, where Propheſie fayleth the people periſh.

1 Sam. 3. 1. In the dayes of *Elie*, the word was precious; not becauſe the word is prizde for price, or prizeable for any price; but becauſe priceleſſe men ſought for that price, which could not be bought for any price. In dearth, meate is the deareſt, earthly famine wil rayſe vp corne; when the market is done, it is too late to buy. There is no famine to the famine of the word, nor hunger to the hunger of the ſoule; the ſureſt token of Gods anger imminent: no threaining to *Amos* propheſie, the puniſhment of the ſoule, nor performance to Iewiſh practiſe: the waies lament it, grace is priz leſſe, money cannot buy it; the Iewes partake it, the wayes lament.

Non quia magno præcio eſtimatus, ſed quia parus inuentus ſeu auditus. Bern.

Amos. 8. 11. 12.

When the old world muſt be for ſinne deſtroyed (*non permanebit*) my Spirit ſhall not remaine with man, ſhall not Preach or contend to conuert the careleſſe; God will make a dearth of Preachers, the Preachers tongueleſſe, or the people deafe: where God entends a famiſhment, a ſpirituall famiſhment, a famiſhment of the word; there is no penance to ſuch a puniſhment, nor plague to a ſtarued ſoule.

Non permanebit ſpiritus meus in hominę, non diſputabit. Gen. 6. 3.

Pharaoh hath Kine, fatte and leane: Let vs take heed, leſt the leane eare not vp the fat: *England* abounds, *Ireland* wants both men and meanes, ſucklings can giue no ſucke: if there bee no milke the childe will ſterue; where the word is abſent, can grace bee preſent? Impiety to God, cruelty vnto our neighbours, impatience in aduerſity, murmuring in affliction, elation in proſperity, madneſſe in all things, content in nothing, is the fruite the ground doth beare, where the Word is not kept for ſeede. Then blame not *Ireland*, if it ſtill be *Ireland*.

Gods word was a Lanthorne to *Dauids* feet, and a light vnto his pathes: darke are they that goe without the light; but they runne more daungerous, that runne

runne beside the path: they erre that obserue not veritie: and they are ouerloade with curses who keepe not Gods commandements. Gal. 3.

Contempt of Propheſie brought direfull curſes in the dayes of *Eſay*: but negligence of Prophets did threaten bloud in *Ezechiels* time. Negligence doth cauſe contempt contempt procureth negligence; take which you wil, you haue the parent and the childe; bee it line vpon line, precept vpon precept, here a little, and there a little; if they go backwards, they ſhall bee broken, be it little or no little; if the Preacher ſpeake not, or cannot ſpeake, bloud muſt bee anſwered, they receyued not the word: theſe haue not the law of truth for to receyue. Eſay 28. Ezech. 33: Eſa 28. 13. 2 Theſſ. 2. 10

Hungrie bodies wil breake the ſtone walles, make one man eate anothers fleſh, and the mother not forbeare the child: but hungry ſoules wil run from ſea to ſea, & land to land: body, ſoule, both in want, but the ſoules want is the biggeſt. They loue not the truth; theſe haue not the truth, both ſhall periſh. The God of this world hath blinded both, the one that hee ſhould not ſhine, and the other that hee ſhould not ſee: yea ſtopt their mouthes, leſt they ſhould eate the principal, the ſpirituall, the food for euer, which becauſe *Sions* wayes did want, ſhe now laments. 2 Reg 6. *Ioſeph. bell. Iudæorum*, Amos 8. 2 Cor 4. 4

Happy *Conſtantine* that ſet vp Bibles, vnhappy *Iulian* that put them downe: If Prieſts doe iuſtifie Apoſtates, who ſhall then lament? *Sion* ſhould: ſo would they, if they were of *Sions* ſide. *Theodoret. lib. 1 cap: 15. Tuban*

The wayes lament: lament? what wayes before the walkers? Vnhappy man to bee ſo farre blinded, as the wayes lament his miſery before himſelfe behold his folly: a Prophet more blockiſh then a beaſt, *Balaam* then his Aſſe: a man to bee ſo dead in ſinne, as GODS cutting knife cannot bring him to any ſenſe or feeling: more ſenſeleſſe then creatures: *Iudah* then the wayes of *Sion*. Doth the creature groane Nu nb. 22. Rom. 8.

and

Mich. 6, 2. and is man impenitent? Surely, the foundations of the earth haue eares, the hils and mountaines will giue audience: Deafe man is a ſtubborne and malignant Adder: Man is moueleſſe, though the earth will moue; his hardned heart impierceable, though the ſtones doe rent, lyes dead in ſinne, though the dead doe riſe, ſtirres not a foot from the pitte of ſinne, though the dead come from their graues.

Math. 27, 51; 52 53.

O earth, earth, heare the Word; ſenſeleſſe makes the land to caſt out her Inhabitants: *Ieruſalem*, the Iewes, which makes the wayes lament, that *Sion* is ſo deſolate: God is forgot in *Iſrael*.

Leuit. 18, 29.

The Creature that whilome reioyced to ſee men ſerue the Lord, is now debarred of that ioy; the wayes, that euen now tooke as much delight as the Sunne to runne his courſe, in the melodious harmonie of thoſe ſweete trampling feet which haſted to the ſolemn feaſts, are now deuoyded that delight; none come, they heare no ſound, they mourne for griefe.

The wayes that erewhile ecchoed glory vnto GOD, to ſee ſuch multitudes poſt vnto his feaſts, muſt now giue teſtimony againſt the people, for not comming to his Church.

Why doe yee ſo lament, yee wayes? why are *Sions* wayes thus paſſionate? wee are left too deſolate, Gods people are too negligēt, few or none frequent the church, care for the temple, feede at his feaſts, they are careleſſe of his Word, loath the manna of their ſoules: We crie for company, we are too ſolitary, O when ſhall wee ſee the redemption of the ſonnes of men, that wee may bee deliuered from this paine?

Rom. 8. 19.

Take heed, O *England*, (the wayes of *Ireland*, too much lament; often thouſand in this towne, not ten frequent the Church) leſt thy wayes alſo complaine of thee, for not comming to the ſolemne feaſts: there is no ſinne to ingratitude: beware thy feaſts be not remoued.

Our

Our Iriſh marble weepe within our Temples, as teſtes of our groſſe ſecuritie, &(I feare) prognoſticator of calamitie. It is not inough to bragge of *Peters* chayre, (Popes *Peter* men, ſwarme in euery place) and crie *Templum Domini*, We haue the truth, the Church is ours; vnleſſe wee alſo heare the word of God, be diligent auditors of his Prophets, and be obedient to his commandements, otherwiſe ſhall *Ieruſalem* bee a common curſe, & the Lords houſe ſhall be like to *Shiloh*. Ier 7,4. Ier. 26.4.

They that are careleſſe of their happineſſe in peace and proſperity, ſhall bewayle their wretchednеſſe in warre, and in captiuitie, Witneſſe *Sion* and her lamenting wayes.

The proſperity of a Kingdome is the flouriſhing of the Word, and the downefall of a nation, is the decaying of the Goſpell. Chriſts Euangelion is the tidings of peace and gladneſſe, where the Goſpell flouriſheth the Country proſpereth, when the people are worthy of the Goſpell, Peace is their Legacie. Luk. 2.10. Luk 10. Iohn 14.

When the Prophets had entertainment and welcome audience, Peace was in *Ieruſalem*, and ioy in *Sion*. The Lord had appointed them a bleſſing like *Aarons* oyntment, and *Hermons* dew vpon the mountaines. Peace and vnitie are the fruits of Propheſie. Balſamum is ſweet and profitable, delightfull to the ſmell, and profitable for the wound; as it ſmelleth ſweetly, ſo it cureth ſoundly: and who doth not affect it? Pleaſure and profite beare away the price. Zach 7,7. Pſalme 133.

The Goſpell breedes loue: Is there any thing more ſweet and couereth a multitude of ſinnes, what can bee more profitable? 1 Cor. 13. Prou. 10.

The Word ſofteneth the heart, and ſtrengthneth the ſoule, as the dew mollifieth the ground, and giueth life and ſweetneſſe to the heart.

Let vs then pray, and pray againe for peace; (warre is no

no friend vnto the Word) for peace, but for the common peace, the peace of both the Commons, of the common word, and of the Common-wealth, of *Sion* and *Hieruſalem*.

Dulcis eſt pacis nomen, & re ipſa ſalutaris. Cicero. *Concordia parvæ res creſcunt, diſcordia magnæ dilabuntur.* Saluſt. 1 Pet. 5. 8.

The name of peace is ſweet in taſte; and the thing is wholeſome in operation: concord makes little things great, and diſcord great things litle. I would to God, our Engliſh in *Ireland* would learne this leſſon, who neyther loue one another, nor are beloued of other, but let them, take heed of an houſe deuided. The roaring Lyon watcheth for his prey; they haue heard what was ſpoken of the comming of *Don Iohn* of *Aquila*. Then let vs pray, pray in tribulation, pray in peace, pray in both: GOD is commaunder of them both: if our ſinnes deſerue (as how can they but deſerue?) the ſword ſhal kill, the Lord hath ſayde it. *Aſſour* ſhall bee his rodde, a ſcourge for a diſſembling people, a people of his wrath. If Gods mercy will, and men obey his will, Peace ſhall bee in the land, men ſhall reſt in quietneſſe within their vines, there ſhall bee no diſturbance, no leading to captiuity, the wayes of *Sion* ſhall haue no cauſe to mourne, or to lament.

Deut. 32. 25, Eſay 10. 5.

2 Shee bewayles the deſolation of her ſtrong and ſtrongeſt holds, fortures and places of defence: all her gates are deſolate, the City is deſtroyed, the Temple burned, the people captiue, the feaſts forſaken, the wayes lamen: Woe and alas, *Iuda* mourneth, the gates are deſolate, the crie of *Hieruſalem* is gone aloft.

Ier. 14. 2.

Her gates are deſolate: ſome write that the gates of the Temple were three, and of the City 12. all which were burnt with fire and deſtroyed.

Rab. Solom. de lege legend.

The hill of Sion, called the mountaine of the Lord, the holy hill was farre more high and ſteepie then the reſt, the faſhion of the hill is like a Theater ſemicircular, compaſſing the ſouth part of the City, and is as a Watchtower for the

theſame, founded by God vpon a high, ſteepe, ſolide and eminent rocke, repreſenting the delights of Paradiſe, called the City of *Dauid*, and the Fort of *Sion*, and compaſſed with wals, towers, gates, and holds inuincible; which when the Romans had taken without loſing any bloud, (the ſeditious obſcuring and hiding themſelues, ſmitten with a ſudden dread and feare vnthought of,) and *Titus* had viewed and beheld the ſtrength, ſteepeneſſe of the hilles, walles, towers, and defences, admiring, ſayde: Of a certainety, God was on our ſide, fought for vs, and droue the Iewes from theſe defenced holds, which otherwiſe could not be taken by any ſtrength of man: yet now her gates, yea all her gates are deſolate, which whilom flouriſhed like an earthly Paradiſe, compaſſed round with a ditch cut out of the hard rocke, the depth whereof was 60. feet, and the breadth 250. wherein remained an hundred and fifty thouſand men; but the City, the Temple, the people deſtroyed, burned, waſted by the Babylonians, became ſo deſolate as that Sion is plowed as a field, *Ieruſalem* is made a heape of ſtones, and the mountaine of the houſe as the high places of the forreſt.

The whole land is deſolate, an aſtoniſhment, a hiſſing and a curſe.

The Temple is as *Shiloh*, and the City deſolate without inhabitants, euen ſo deſolate, as neyther bird did flye ouer it, nor beaſt paſſe thorow it. Yet the Lord loued the gates of Sion more then all the habitations of *Iacob*. Yet now all, euen all her gates are deſolate, the new gate, the brazen gate, the middle gate, the gate of *Ephraim*, the corner gate, the Eaſt gate, the golden gate, the north gate, the horſe gate, the high gate, the water gate, the golden gates, the fiſh gates, the Tower gates, the vallie gate, the olde gate, the iudgement gate, all her gates, holds and towers are made deſolate and deſtroyed. *Ananeels* tower, the corner tower reedified by *Ozias*, and made hie a hundred and fifty cubits, the Tower of *Dauid*, the Iuorie tower, the

A Druſius: Collect ex Ioſeph: Bel: Iud. 6. Antiq. 15. 14. Nic. ph. hiſt. 8. 30. Brocard. Sion. 6. Eſay 14. Ioh. Herold: bel. ſac. lib. 1. cap. 8. 2 Reg 5, 1. 2 Sam. 5. 7 Ioſeph. cont. Appian. lib. 1. Strab: Geogr. lib. 16. Mich. 3. 12. Ier. 25. 11. 18. Ier 26. 9. Ieron: tom. 3. trad Heb. 2 Par. 15. Pſal. 87. 2. Ier. 36, 10. Ioſeph. bel 2, 7 Ier. 39, 9. 2 King. 14, 13 Ezech. 43, 1. & 44: 1: 2, 3, 4. 2 Chr. 23, 15. Ier. 31, 40. 2 K. 25. Ier. 52. Ioſeph bel. 6. 6 2. par. 33. Hier. in Soph. 1. 2 Chr. 20. Deut. 22. Ruth 4. Ier. 31. Zach. 14. 2 Chr. 26

the great Tower, all her gates and Towers, her Bulwarkes and places of defence, are laide waſte, annoyed, and made deſolate.

1 To make man to know, that no holde can holde vp man except man take hold on God onely and alone; the mighty God is durable and omnipotent, except hee hold vp the City, all mans vpholding is but vaine.

Pſal. 127, 1.

If *Ioſhua* and his doe blowe with the horns of Rams, and the people ſhoute aloude, downe fall both the holds and wals of *Ierico*: God did not hold them vp. The wals of *Babel*, the thicke and mighty wals, fifty foot in thicknes, ſhall be broken, and her high gates burnt with fire, the people ſhall labour in vaine, and the folke in the fire, for they ſhall be wearie. *Euphrates* ſhall goe backe, and the ſea ſhal be dried vp, that *Cyrus* with his Army may walke on drie foot thorow the channell. At what time *Cyrus* found the booke of *Ieremie*, which *Seraiah* had caſt into *Euphrates*, according to the word of the Lord, in which *Cyrus* read both the ruine of *Babylon*, and the maner how it ſhould be vanquiſhed; God was not her defence. The walls of *Niniuie*, *Niniuie* that great and famous City, a City of three dayes iourney, ſhal be deſolate and deſtroyed. The gates of the riuers ſhall bee opened, and the Pallaces ſhall melt. The Queene ſhall bee ledde away captiue, & her maides ſhall leade her, as with the voice of doues ſmiting vpon her breſts: but *Niniuie* is olde like a poole of waters. Hiſtories make mention of an olde Oracle, relating that *Niniuie* ſhould not be taken before the waters were made her enemie: and true it was, for when the enemie could not ſubdue the Citie by reaſon of the huge highneſſe of the walles (for then rammes, gunnes, or other inſtruments to batter walls were not in vſe) after two yeares ſiege (all plenty ſtill abounding in the Citie) there fell in the third yeare, ſuch ſtore of raine, as the waters did runne ouer the walles, and burſt downe thereof twenty furlongs with their violence, making therby paſſage

Ieſhu 6:20.

Ier. 51, 58.

Ier. 51, 63.

Ionas 3, 3.

ſage for the enemie. Which when the King heard, perceyuing that the Oracle was verified, and the time fulfilled (not daring to yeeld to the mercy of the foe) made a fire in his Pallace, wherein he threw himſelfe, and burnt both himſelfe and goods; Which thing by the enemies vnderſtood, they entred by the breach, and tooke the Citie.

No leſſe to be admired was the taking of *Ieruſalem*, (a three-fold, and three-walled City, in humane thought inuincible) vnto which *Cedron* and *Gihhon* two noted and famous brookes belonged, and whereunto certaine holds and gates about the City did belong, by which brookes and gates the Chaldeans entring did burne the Tẽple, & lay the City deſolate. *Popiel* K. of *Poland* (whoſe oath was, Would the rats might eate me; take heede of wiſhes) had an armie of rats ſallying out of the dead bodies of his two vncles (whom he ſome while before had poyſoned) in deſpite of all his guard, and lofty Tower of Conſuitze, that did gnaw, eate, and deuoure himſelfe, his wife and children in the yeare, 1346. God was not in his holde. Neyther was the end of *Hatto* Biſhop of *Mentz*, much vnlike to this, who aſſembling tógether into a barn, a great number of poore and begging people, ſet the ſame on fire, comparing the poore infortunate people vnto mice and rats: but not long after, in deſpite of all his friendes, and his ſtrong Tower in the middeſt of *Rhine*, hee was deuoured and vtterly conſumed by an armie of Mice and Rattes. God was not with him in mercy, that had no mercy.

Can neither men nor munition, wals, nor mortar defẽd Princes nor Prelates frõ the rauentng rat? What then ſhall defend the impenitent ſinner from his angry Lord? before whom the fire ſhall deuoure, & about whom a mighty tempeſt ſhal be moued. O repent yee that forget the Lord, leſt he teare you in peeces, & there be none that can deliuer you. Remember the end, and pay thy vowes vn- Pſal. 50, 3. Pſal. 50, 22.

Pſal: 50,3: 22. vnto the *LORD*; then will hee be thy rewarder, that came for thy Redemption: the Saintes ſhall come together, and the heauens ſhall declare his righteouſnes; For *GOD* is iudge himſelfe.

2. Sinne will pull downe any hold: He that holds on ſinne, holds on a ſlipperie hold; to hold vp ſinne is more then *Atlas* could, who (as Poets faine) vnderprops heauen. Heauen could not hold the the pride of *Lucifer*: nor Paradiſe *Adams* diſobedience; nor the Earth the treaſons of *Corath*, *Dathan*, and *Abiram*; nor *Enochia* the murthers of bloudie *Caine*, builded for his ſafetie, &c. Cities, gates, and walls were too weake to defend ſinners from the Deluge, or *Sodome* from the brimſtone. Neyther *Ahabs* Yuorie houſes, nor *Iehoiachims* Cedar pallaces can ſaue them from deſtruction: they were buylded by vnrighteouſnes. *GOD* will not vphold the ſinner, becauſe the ſinner doth not hold on God. Chriſt and *Belial* cannot hold together: *Babel* cannot hold *Nabuchodonozars* pride, nor *Babylon* the ſacriledge of *Balthazar*: nor the temple of *Nizroch* the blaſphemie of *Senacherib*; Neyther will our *Iriſh* caſtles hold vs long, except we doe repent. Pride and fraud deſtroyed *Tyrus* and *Zydon*, ſinne changed the gouernement of *Rome*, deſtroyed our Abbeys, Nunneries, and Frieries in *England* and in *Ireland*, droue the *Iewes* into *Babylon*, layd waſte the habitation of *Shiloe*, left not a ſtone vppon a ſtone in the Temple: and made deſolate the Gates of *Syon*, which made her Prieſts to ſigh, and ſighing to lament.

Luke, 10
Gen: 3,
Numb: 16:
Gen: 4.17
Quis cum exagitaretur furijs caſi fratris, nec vllus locus tutus ſatis videretur: Ioſeph, Antiq: Aug: Ci: Dei. 15.
Gen, 7,
Gen: 19.
1. Reg: 22,39
Ier: 22.13

Dan: 4, & 5
Eſa: 37,38
Luk: 13.

3. Her Prieſts ſigh, her Prieſts that euen now ſung in *Syon*, now doe mourne in *Babylon*: ere-while ſacrifizing with ioy, are now ſlaughtered with griefe: they that whilome killed beaſts, are now ruinate and killed for theyr beaſtlines.

Zach: 9
Math: 11
1, Sam. 4
Pſalm: 78,60
Math: 24

The *Hieroglyphickes* repreſent a Prieſt and Prophet by the effigies of a dogge, from whom he muſt borrow theſe three proprieties, to barke, to chaſe, and to diſcerne: to

giue

giue warning, pursue and diserie, to be alwayes teaching godlinesse, to reproue wickednesse, and know his Masters family: mute Ministers are compared to dumbe dogges that cannot barke. Dogs are set by the Images of the gods to keepe their pictures; which the dogs wishedly beholding, seem to admire. Like as the Prophet giuen to meditation, directs all his cogitations vnto the Lord: there is his study placed. It is reported of *S. Bernard*, that his mother being great with child, dreamed that shee had a white barking dogge within her wombe, with a shining backe; which a dreame-diuiner did interpret and foretell, that the child with whom she went, should be a keeper of the house of God, & should exercise his barking against profane & wicked mē. But alas, *Pharaos* lean kine deuour the fat; drones sucke the honey from the Bee: dumbe dogs eate vp the barkers, which makes Gods Priests to figh in *Ireland*. The Priest must haue both new and old wheat in his barne, least we betray by senseles silence the things committed to our charge, as dumbe dogs doe their Masters houses.

Esay 56. 10.

Ezechiels threatning is very fearefull, Soule for soule, bloud for bloud, saued, or lost, by speaking or by silence; yet oftetimes carele; Ministers (I dare not speake of those that should guide the sterne, nor those that know how to sprinckle holy water in the coule) fearing more the face of man, then desiring their Masters fauour, by silence betray their masters flocke, because they found no true Prophet when the wolfe is comming: the fault of *Iudahs* Priests. *Ezechiel* knew it in *Babylon*, they confesse it, they figh for griefe. Among the Egyptians, Priests had almost all the gouernments & principalities, and wore a serpent wrapped round about them, in token if any durst resist the power, or meddle with the authoritie of the Prince, there were serpents still in readines, bitter potions for the sicke offender. To thinke aright, to teach aright, & to loue God aright, is the richest ornament for a Priest: but Sicut

Si quis contra Reges auderet insurgere, sciret se in venenatos morsus incursurum. Pierius.

Priests neither thought, taught, nor loued aright, for which now they sigh: matters of estate, flattering of the Prince, not performing what God commaunded, was their greatest care, as the euent did shew. God graunt Protestants be not their Apes; sure it is, Popish Priests follow their example: the haire notes externall cogitations, thoughts of the world, and therefore Priests are shauen, to cutte off worldly matters from their calling.

Coma significat exteriores cogitationes.

Three things accord in an honest man (a Priest should be no lesse) the mouth, the mind, the hand; knowledge, integrity, and hospitality; and there be three sorts of people, whom the Priest is bound to reproue, correct, amend; the Samaritane, the Philistine, and the Sichemite, the hypocrite, the oppressor, and the Publican: but *Sions* Priests did sooth the first, flatter the second, and conioyned with the third.

Os, mens, manusque, Hier. ad Nepotian.

Zedechiah soothed, *Ahab* flattered, and the sinner followed. O! that Christian Priests could be excused! let them beware, the Priests of *Sion* sigh. They made the people trust in a lye, as *Hananiah*, the Priests of *Baal*, and the Popish Seminaries, which speake lyes through hypocrisie: and if millions go with the Pope to hel for company, they must take it, all is for the best, though both Pope, Priest and Prelate must render vp accounts: they are but Stewards, the perishing soule shall bee their soules punishment, an hard iudgement shall they haue that rule, hard for their vnlawful entrance, harder for their worse proceeding, but most hard for their too bad liuing: hard, because they did not feed, but fleece the sheepe; more hard because they did neyther informe the good, nor reforme the bad: but most hard, because they neyther taught well, nor did well, they did teach amisse, and did liue according, who ought to bee enlightned in vnderstanding, holy in conuersation, gracious in compassion, and couragious in correction: hee must bee both a Lyon, Serpent, and a sheepe, in courage, wisedome and compassion, a light for men, pitifull

Ier. 28.
1 Reg. 22.
Mich. 3. 11.
Deut. 13.
Zach. 13. 2.
Ier. 28. 25.
Apoc. 16. 13.
2 Tim. 4. 2. 3:
Ex dictis Bonifacij.
Luk. 16.
Ezech. 3. 18. 19. &c.
Sap. 6. 5.

tifull to the miserable, and stout in reprehension.

The Minister must so conuerse as he doth professe, both his words and works must bee of note, his will must be rectified by the word, and his works directed by the law: his words and works must bee lessons for the Laitie.

Among the Elephants the biggest is leader to the rest: Happy world where the wisest are the worthiest. In the golden world honesty was adorned with honor, then the worthiest were the best, now the best are least in worth. Howsoeuer, the Priest must imitate the High Priest, if his words want honour, yet his deedes must bee worthy honour: to the naked he must giue his fleece, and on the hungrie he must bestow his flesh. Fathers will giue bread if the children hunger, and mothers milke, if the child be thirsty. Ministers are both, then let them play the partes of both: hang vp your roddes, produce your dugges, fat your young with milke, and doe not glutte your old with gall. Carrie not your name in vaine, Christians must follow Christ, and Ministers must imitate his mercy, their actions must answere their vocations, and their outward habite their inward heart. Their sheepes cloathing must not harbour woluish works, they must bee harmelesse like the childe, and innocent as the Doue.

Such as walke with honour are worthy double honour: but *Sions* Priests were darke through ignorance, idle through sluggishnesse, seditious thorow anger, ignominious thorow infamie, vaine-glorious by reason of their pride, arrogancy, treachery, and hypocrisie are in all men hatefull, much more in Priests: The Priest of Sion sigh, let vs beware. 1 *Tim.* 5. 1 *Thess.* 5.

Weepe then you Priests of God, bewaile your sinnes, while you be in Sion, amend your liues, lest you taste of *Babylon*: mourne for a Nation that will not amend, lest, as now vpon the Iew, there come desolation of the Priesthood vpon the Gentile: for thereby de-

cayes the Kingdome of the Lord, and Sathans Diadem is exalted: grace is disgraced, and wickednesse comes to worship, ignorance will be nourished, sinne multiplyed, and increased; *Hy* will breake his necke, and his daughter bring forth *Ichabod*, true honour is departed.

1 Sam. 4.

Ioel 1.13.

Lament then, O ye Priests, and houle ye Ministers of the Altar: but while you haue an Altar, be like the Quailes that carrie mans misery, and doues, whose songs are sorrowes. But before you taste of sorrow, let *Samuel* pray for *Saul*, *Elias* labour to turne *Ahab*, Christ weepe ouer *Ierusalem*, and *Ieremie* lament for *Sion*: It is too late for *Dauid* to wish the cure of *Absalon*, which hanging lost. The lamentors are blessed, and the mourners shall finde comfort, euen beauty for ashes, the oyle of ioy for mourning, and the garment of gladnesse for the spirit of heauines.

1 Sam. 16. Luk. 19. Lam. 1.

Her Priests sigh, God is robbed of his Saboths by idlenes, superstition & vngodlinesse, a sin not nationall, but generall. They sigh because the Church is robbed, the vessels of the temple are transported vnto *Babylon*, the tythes alienated to a stranger, and her Priests like begging fryers, (happy they, if they had such ease: with the fryer to wallow in their fat) constrained to wander, and wandring to beg: they had neyther inheritance nor tithes, and brought vp to serue at the altar, could hardly labor: vnhappy priests but more vnhappy theeues: Church robbery is no long inheritance, neyther did *Nabuchodonazars* monarchie, nor the Monarks posterity see the third successor continue in felicity. *Nabuchodonazar* spoiled the temple in the daies of *Daniel*, who was instituted vnder *Ieremie*: and *Daniel* read *Mene*, &c. Thy kingdome is taken from thee, in the daies of *Balthazar*: the grandfather the Temple-robber *Nabuchodonazar*, the same Church goods detainer *Euilmerodech*: and the grandchild sacred goods profaner *Balthazar* lost lands, life, liuings in the third yeare of his raigne. But these were Heathens, Heathens might bee examples

Ezech. 9: Mat: 5, 4. Esa 61. 3:

Nihil aliud, male agendo.

Ex male quæsitis non gaudet tertius hæres.

Mene techel vpharsin. Dan, 5.

vnto

vnto Christians, yet Christians will not take example by the heathens; for if a man do thinke himselfe more worthy, and proue himselfe more mighty then the Minister, he will impropriate both temporals and tythes, the Vicars part shal not go vntoucht: as though that which God made proper to himselfe could be appropriated vnto mã, things diuine made prophane. The Church kolds her goods *in capite*; God is the chiefe: they then who alienate the Churches goods stand answerable vnto God, God is robbed when the Church is beggered; *Cæsar* wil haue his owne, & the King defend their rights that hold of him; the Churches right is in the Lord, his Priests doe hold of him: he that receiues the tythes must bee in the place of God, to giue a blessing to the people, as *Melchisedech* did to *Abraham*, of whom he receiued tythes, and without all contradiction, the lesse is blessed of the greater. The lesser stands in the place of God, the Minister receyues the tythes of God, as the authour both of nature and of grace, as of nature, God giues al things vnto al: as of grace, God giues tythes to them which labour to worke grace in men. *Paul* begets the *Corinths* thorow the Gospel; faith comes by hearing, by the ministry, grace is wrought in our hearts; the Eunuch wants a teacher; man hath nothing but what God doth giue; he raised vp *David* from a shepheard to be a King, and brought *Nabuchodonazer* to feed with the beasts; the rent-fee God requires for himselfe, as Lord of all, the truth is, that is his portion, which portion he bestoweth on his Ministers for their faithfull seruice, and feeding of our soules. Soules feeding exceedes the bodies keeping, so farre as the Spirit doth the flesh. Is not sacrilege then ingratitude?

Gen. 14. 18. Heb. 7, 1, 2. 7

Iam. 1. 17.

1 Cor. 4. 15. Rom. 10. Act. 8. 30. 31

Portio Dei.

πνευματικα σαρκικα. 1 Cor. 9. 11, Rom. 15. 27. Math. 22.

What thanks giues hee to GOD, that keepes away Gods portion? Giue vnto God that which is Gods.

If thou wilt not giue vnto God what is his, hee will take from thee that thou thinkest thine. *Abraham* payde it as a due rent vnto God, who owes the earth, and al ther in:

in 5 and God did bleſſe him: For, if thou honour *GOD* with thy riches, and with the firſt-fruits of thine increaſe, thy Barnes ſhalbe filled with aboundance, and thy preſſe with wine: God will open the windowes of heauen, and powre downe bleſſings without any meaſure. All the Tythes are holie to the (*Iriſh* particles vntithable by any Parſon are beyond excuſe) to the Lord. God is the Miniſters portion.

Heb: 7
Pſal: 24,1
Prou: 3, 9.10.
Exod. 23, 19
Deut: 26,2
Malach: 3.10
Leuit: 27,30
Numb: 18
Galat: 5,6
2. Cor: 9.14.
Numb: 18, 20. 21.
Iaco: 5.4
1, Tim: 5,18
Matth: 10,10.
Malach: 3,8

If a man will not make his teacher (in ſome ſort) partaker of his goods, nor let them liue of the Goſpell, that doe preach the Goſpell, yet God wil be his portion, and giue him all the Tithes for his ſeruice: to take away his wages, is a crying ſinne, the Lord doth heare it; the Labourer is worthy of his wages, and the workeman of his meate. They that couet things ſanctified, to their owne commoditie, and take Tythes and Offerings from the Church, robbe, ſpoyle, defraude, and ſupplant the Lord; but bring ruine and deſtruction to himſelfe & his houſe. It is a ſnare, ruine, and deſtruction for a man to deuoure that which is ſanctified: Surely the ſnare of ruine and deſtruction doth attend and compaſſe him that ſpoyles God of his right, tenthes and tythes.

Delus, Fraus, Macheſh, laqueus, Iachaſh, irretire.
Prou. 20 25.
Zacha: 5,3,4
Ioſh: 7
Acts. 5.
Dan: 5:

This is a curſe that goeth ouer the whole Earth, euery one that ſhall be cut off: it ſhall enter into the houſe of the thiefe, and ſhall conſume it, with the timber and the ſtones thereof. Thus it did to *Achan*, *Ahab*, *Ananias*, *Balthazar*, *Craſſus*, *Iulian*, *&c:* and will doe ſo vnto the reſt, if they doe not ſpeedily amend.

Her Prieſts ſigh, there was no vnity among them, when they were in *Zyon*, and therefore find no friendſhip now they are in *Babylon*; *Baals* prieſts are alwayes oppoſite vnto the Lords.

1, Kings 22.

Zidkiah will ſmite *Michaiah*, *Ananias* proue a painted wall, if *Paul* be priſoner: If *Paul* and *Barnabas* contend, the contention will be very hote. When the prieſts intend to kill the Prieſt of Prieſts, *Iudas* will proue a traitor:

Luke 22,

Falſe

False *Hananiah* will oppose himselfe to the truth of *Ieremie*; There is no difference to the difference of religion, nor any discord to the opposition of the teachers: there is no vnitie betweene God and *Belial*. Antichrist is euer opposite vnto Christ, and theyr seruants will maintaine theyr Maisters quarrell. There is a neuer ending warre betweene the womans and the serpents seede. *Esau* will striue with *Iacob* in the wombe: *Corath* and *Abiram* wil maligne *Moses* and *Aron*. *Baalls* Priestes are enemyes to *Elyas*, *Annas* sonne will endeuor the ouerthrow of *Iames* the iust. Ier: 28.

If the Clerks goe about to excuse *Berengarius* before the Councell, they shall bee beaten and put in prison. If the Cardinalls hate the doctrine of *Arnulphus* Archbishop of *Lugdune*, they will cause him to bee murdered in the night. If the *Waldenses* maintaine doctrines against the minde of *Innocent* the third, hee will publish a Croizado against them, and giue full indulgence, and sinnes remission to all such as will warre against them. Hierome. Matth: par, Concil: Versail: Anno 1051. Aeco Iampad, Hugo: Platina Sabellicus:

Guillaume de Sanct Amour, if he speake against the irreligion of the Monks, he must be condemned for an hereticke, and banished out of *France*. If Priest *Sawtree* be zealous for Religion, hee shall be attached of heresie, and without audience be condemned, disgraded, and burned by the Byshops. Mathew Paris

Wicklieffe must be digged out of his graue fortie yeares after his death, his bones to bee burned, and his ashes cast into the water at the commandement of the Pope. *Iohn Hus* of *Bohemia*, someime student in *Oxeford*, must be burned by the Councell at *Constance*, and his ashes cast into the *Rheine*, if hee defend the true religion. So likewise shall *Hierome* of *Prague* be serued. Anno 1400. Fabius in cronicis, Iohan: Crispins book of martyrs, Acts & monu: Crispin: Nauclerus

Priest *Grunfelder* must be burned at *Kingsburgh*: *William Taylor* maister of Arts, burnt at *London*, for wryting a booke against the praying to Saints. Priest *Wright* burnt at *Norwitch*, by the procurement of the Byshop there. Anno, 1420, Anno, 1422, Anno, 1428. Ioh: Bale,

Anno 1439.
Anno 1491.

Fryar *Readon*, a Carmelite burnt at *Rome*, by Pope *Eugenius* 3 and *Hieronymo Sauanorola* at *Florence*, by the command of *Alexander* the ſixt.

Verily there is no hatred to that hatred which growes about Religion, eſpecially among the teachers and maintayners of the ſame: verified on *Zions* Prieſts in *Babylon*, which makes them ſigh. Miniſters are fathers, and fathers muſt not be churliſh to their children, yea, there is a double dutie required of a father, getting and keeping.

Ephes: 6, 11. Generandi, conſeruandi.

Paul begets the *Corinths* by the Goſpel, and *Peter* chargeth Miniſters, to *feede the flocke*: He is worſe then an infidell that prouides not for his familly: Miniſters are Gods ſtewards. The faithfull & wiſe ſteward will giue the houſhold theyr meat in due ſeaſon. When the *Egiptians* come to their King for meate, he ſends them to his ſteward *Ioſeph*; and God his people to the Prieſts, whoſe lips ſhould preſerue knowledge, and at whoſe mouth the people muſt ſeeke the law: which becauſe the Prieſts regarded not in *Zion*, they ſigh now in *Babylon*.

1. Cor: 4. 15. 1. Pet: 5. 2. Tit: 1. 7. Luke 12, 42. Geneſ: 41, 35. Malach: 2, 7.

There belongs vnto a ſhepheard care and knowledge, to lead the ſheep to ſufficient paſtures, to driue deuourers from the fold, to call and guide the ſheepe vnto their wiſhed way, to ſeeke the loſt, and reduce the ſtrayed, to heale the ſicke, confirme the ſound, gather the Lambs, and carry them in his boſome. *Ezechiel* muſt eate, concoct, and digeſt the booke, before he be ſent to propheſie. Children, and ignorant in the *Mappe* are not fit to guide a ſhip. The *Argonauticō* is cōmitted only to *Typhis* & *Palinurus*. Boyes and men illiterate, are not to take charge of Churches; the ſinne of *Ieroboam*, of the *Papacie*, the ſinne of *Ireland*, the ſinne of *Zion*, which makes them ſigh.

Conſidera ſacerdotium eſſe officium de lege interrogatus reſpōdere. Si ſacerdos eſt ſciat legē domini: ſi ignorat legē domini, ipſe ſe arguit non eſſe ſacerdotē domini, &c. Ierom: ſuper Agg: cap: 2. Pſ. 23, Ioh: 10 Eſa. 58, Lu, 15 Eſay 53 Eſay 40. 11 Ezech 3. Conc: Carth: quartum, ca: 1,

The Councell of *Carthage* will not giue *Aarons* honour vnto any, that is not anſwerable to theſe conditions, both wiſe, docible, temperate, ſober, chaſte, carefull of his buſineſſe, humble, affable, mercifull, and apte to teach. Not giuen to wine, no ſtriker, not giuen to filthy Lucre: but

but gentle, no fighter, not couetous, that can rule his owne house (too great a fault in *Ireland*) no young scholler, wel reported of, vnreproueable, hauing faithfull children, as Gods Steward holding fast the faithfull Word according to doctrine, able to exhort the froward, and conuince the obstinate: which things because *Sions* Priests neither practised, nor were able to performe; They sigh in *Babylon*.

1 Tim. 3, 2. 3. 4. &c. Titus 1. 6, 7, 8 &c.

4 Her Virgins are discomfited, Her Virgines or Virginity is waxed squallid, nasty, ful of mourning, sorrow, and vncomfortable: Some write, that all the young Gentlewomen, and such as were of the noblest bloud, dedicated vnto God, vsed to bee educated and brought vp in *Moses* Temple, vntill they came to riper yeares, a custome imitated by the Romaines; especially for such Virgins as were fitted for the Temple and seruice of the Goddesse *Vesta*.

Betholoth. Betholim. Virginitas. Psal 148. 11: Leuit. 21, 13.

Ierome seemes to confirme this custome, speaking about the Natiuity of the blessed Virgin, saying, That all the Virgins did keepe within the Temple, being brought thither by their parents, so soone as they were weaned from the dugge, where they remayned till they were 14. yeares of age; and then had liberty to returne vnto their parents houses, as maydens marriageable, and fitte for husbands.

Authors writing of the Virgins colour, say it is a clean skinde white, shadowed with a remisse redde, like a maydens blush, but *Sions* virgins after the destruction of the Temple, and their leading to captiuity, what with griefe and labour, with heate and wind, became so parched, as they were not like themselues, euen now fayre, sweete, and delicate, now vgly, foule, full of deformity.

Color virgineus & candor, mistus rubore remisso rubore perfusus. Hyppoc. de secret. mat.

Some writing of the Virgins of *Peloponnesus*, say, they vsed to goe naked and vnbraced, onely couered with a mantle, on both sides fenestrated, whereby their nakednes may

Διαφανῆ.

may be diſcryed.

Others, that the Lacedemonian virgins vpon certaine dayes went altogether naked. I know not what the wilde Iriſh doe; Ciuill Countries are ſcarce reformed, and turned from this folly; in ſome place a Virgins bluſh is rare, maidens modeſty is very precious; but *Sions* virgins albeit aſhamed, were not ſhameleſſe.

Veſtaes virgins no doubt were modeſt, who if they loſt their Maydenheads before they were thirty yeares of age, were burned quicke: The Graces were gracious, but Virgins; virginity is graced by the Graces.

Virgil. Some will haue a Bee the picture of Virginity, becauſe they couple not, nor delight in Venerie: they ſwarme, but not by *Venus* helpe, they deſire not her company.

They deteſt a *Lais*, a *Cosby*, *Iezabel*, and a *Holoſernes* they cannot abide, a common ſtrumpet is too odious. Others reſemble virginity to the *Smaragde*, which being touched by the Venerian Actors will preſently breake aſunder of it owne accord.

Thus is Virginity precious for her price, and pleaſant for her ſweetneſſe: but *Sions* diſcomfited Virgins are neyther precious nor delightfull, but naſtie to behold, filthy to looke vpon, and her Virginity euer ſubiect to the enemies commaund, rape and violence: yet Virginity is like *Sampſons* hayre, which once cut off, makes him ſubIud: 16, 25. iect to the ſcoffe of the Philiſtine, as Sions Virgins to the Babylonian.

The Virgins guard ſhould bee men of wiſedome. Among the Egyptians women muſt vſe no ſhoes, leſt they ſhould proue gadders, huſwiues muſt bee houſewiues: but theſe muſt gadde and trudge to *Babylon*, and their enemes muſt bee their Keepers. Poore Comfort for the comfortleſſe.

The Athenians printed the Image of the Virgin *Pallas* vpon their money, whence grew the Prouerbe, Virgins

gins are beloued of the Athenians, *scil.* their coyned pictures and siluer-faces. So were these Virgins of the Babylonians, the money was better loued then the mayde, who would keepe the money but spill the maide to the discomfiture of the Virgin.

Time was when the Kings daughter was all glorious within, and her cloathing of broydered gold: then had the King pleasure in her beauty; and the virgins that be her fellowes were brought vnto the King with ioy and gladnesse. But now they are put to confusion, and they which hate them, spoile them. Now they are made a reproach, iest, and Prouerbe among the heathens. Now is their confusion dayly before them, shame hath couered their faces, for the slanderer, rebuker, the enemie and auenger. Psal. 45, 13, 14 15. Psal. 44, 9, 13 14, &c.

Now are their feastes forsaken, religion is decayed; the Priests sigh, and the virgins are discomfited; their glory is departed, their saluations are in hazard: no gaine to godlinesse, no losse vnto religion.

When the Lord shall send a famine vpon the earth, a famine of hearing the word of God, at what time they shall wander from Sea to Sea, and from North to South, to seeke the word of the Lord, and shall not finde it: then shall the fayre Virgins and the yong men perish for thirst. Hunger will breake the stone walls; but thirst may not be suffered; the cause thereof is violent, a fiery cause opposite to cold and moysture, and therefore the effect must needs bee lamentable, experienced by drie *Sampson*, and proued by the thirsty Hart. Amos. 8. 11. 12 13.

Ipsa enim, cum frigido & humido reprimantur, ignea est, celeriorque ceteris sentiri videtur. Gal lib. 3. de natural. faculs.

How then when two famines, yea three shall assault at once? the famine of bread, Water, and the Word, as they did vnto these Virgins. No maruell if they bee discomfited. Iudg: 15: Psal. 42:

The curse that *Dauid* wisheth to the wicked, is that they may runne here and there for meate, and shall not be satisfied, though they stay all night: runne like the Israelites

elites in *Egypt*, to gather ſtubble in ſtead of ſtraw; wandring vp and downe ſeeking for meat, but returne home without their ſuppers. How now? Heauens canopie ſhall be the Canopie of their beds; yet, albeit they finde no meate, they ſhall want no lodging; lodging in perpetuall miſery, drowned in perditions pitte.

Exod 5.12.

Diſconſolate Virgins to find neither eaſe for body, nor comfort for the ſoule, though they run, yea becauſe they runne from *Sion* vnto *Babylon*.

A iuſt puniſhment for thoſe that whilome loathed *Manna*; now to want their meate, the full ſhall bee empty: and the now engorged with the word, ſhall anon bee deſtitute of ſpirituall food.

Math. 25.19. Hee that hath not, from him ſhall bee taken what hee hath: becauſe hee makes himſelfe vnworthy of that hee hath. The Iewes not hauing faith loſt the law alſo which they had; euen natures goodneſſe is defectiue, where faiths vertue is not effectiue.

Faith brought the Gentile in, vnbeleefe ſhut out the Iew; wel, thorow vnbeleefe the Iew is broken off, and thou ſtandeſt by faith: Bee not high minded, but feare; for if God ſpared not the naturall branches, take heede, leſt he alſo ſpare not thee.

Rom. 11.20. 21.

Make much of the precious Margarite, the Word of God, while wee haue it, the Propheſie extends it ſelfe ouer all the World.

Amos 8. Pſal. 119. Gods Word was ſweeter vnto *Dauid*, then eyther the honey, or the honey combe: but when in ſtead of the pure Word, men glut themſelues with the gall of error, fayned fictions, darke ſayings, vnprofitable queſtions, which bring more tediouſneſſe to the ſearcher, then commodity to the finder, they turne the ſweetneſſe vnto ſowreneſſe: the end of thoſe which eyther change or intermixe diuine verity with humanitie, falſehood, fables and ſuperſtition, as was and is in the darkneſſe of Popery, by their lying legends, and commending

ting Schoolemen, making men to wander in a confused *Chaos*; and verifie *Amos* his Propheſie; ſeeking for truthes ſimplicitie; but can finde nothing but vnwritten veritie.

Eſay ſpeaking of the word of God, from GOD, ſaith: *This is my reſt*; Giue reſt vnto him that is weary: this is my refreſhing; but they would not heare. Gods wayes are cleane without filth, plaine without rubbiſh, right without error, leading vnto life, and full with multitude, catching the whole world within the net of CHRIST; Happy fiſh that is ſoundly taken: Happie man that ſeekes and findes with the Nobility of *Theſſalonica*, and believes with *Lydia*: this is the Iewell we ſhould ſell all to buye, and vnto this we ſhould take heede, as to a light that ſhineth in the darke. Theſe are they will make the man of GOD perfect to all good works: Theſe will make the angrie quiet as a lambe: the couetous and vnmercifull, as mercifull as *Iob*, and liberall as *Zachee*: the fearefull and timorous as bolde as *Laurence*, and courag ous as the martyrs: the luxurious, whoremonger, and adulterer, as chaſt as *Ioſeph*, and continent as *Iudith*: the cruell & the murtherer, as tender harted as *Zippora*, and deteſting bloud as *Iacob*; the vniuſt, the ſinner, and the publican, as obedient as *Abraham*, iuſt as *Ioſeph*; the Counſellour, as penitent as *Peter*, and louing to CHRIST as *Marie*. Such is is the power and vertue of diuine wiſdome, infuſed by grace into the willing heart, as at one ruſh it will expell and driue away the clowdes of fooliſh vanitie, by the lauacre of the word, which begets vs vnto CHRIST; which they wanting now in *Babylon*, and with it all true religion, the Prieſts ſigh, the virgines are diſcomfited, and *Zion* is in heauines.

Via domini via pulchra, via recta, via plena, via plana ſunt, pulchræ ſine foræ, rectæ ſine errore, quia ducũt ad vitam, plenæ multitudine, quia iam totus mũdus eſt intra ſagenam Chriſti; planæ ſine difficultate. Bernard. Eſay. 28. 12. Acts 17, 11. 2. Pet. 1, 19. 2. Tim. 3. 16, 17.

Lactant: *lib.* 3. *inſtit:* 26. *Gratia iſta fiunt facile, cito, patent modo aures, & pectus ſapientiã ſitiat.*

5 Shee is in heauines, oppreſſed with anguiſh and bitternes: euen bitternes it ſelfe is all her portion: the word is ſometimes taken for the bitterneſſe of the minde, deſiring reuenge, and thereupon ſuch deſirers are commonly cal-

Ipſa amarulẽta, Picria, *amaritudo, amaritas, amarities*, Picri *amari, amaruleti. &c.* Plutarch.

called bitter: As was *Demosthenes*, who albeit he had power to dissemble anger, yet had an hart to foster & keep reuenge.

I dare not quitte this people from it; Gall was theyr common drinke, theyr potions did taste too much of bitternes. *Iewes* will hate; Our *Irish* are not forgetfull: Theyr Fathers did eate of sowre grapes.

Other-whiles the word is taken for sinne, which prouoketh bitternes: I exempt no sinne, (though Idolatrie may beare the bell) nor any nation, though the *Iewe* doth taste the punishment and bitternes.

Onely heare the word of exhortation, which *Moses* vseth to the *Israelites*: *Let there not be among you any roote that doth bring foorth Gall and Wormwood.* *Mar*, sometimes signifies dropping, stilling, and no question but *Syon* did distill and drop many bitter teares in this their miserie. Or if you will haue *Mar* for bitternesse it selfe, no doubt but *Syons* bottle was very full: For the *Chaldeans* whose slaue shee was, were a bitter and a furious nation.

Deut: 29, 18. Iob, 13. Oze 12. Epheſ: 4. Mar: gutta, ſtilla; Mar; amaritudo ipſa. Habac: 1, 6, Gens amara.

Lastly, the word is taken for sorrow & heauines: as were the *Israelites* in *Egipt*, whose liues the *Egiptians* made bitter, or made them weary of their liues, so heauy were their burdens: and as the *Chaldeans* doe here the *Iewes*, whose soules are heauy vnto the death by reason of their afflictions. Their enemyes were bitter vnto them, & theyr liues heauy vnto themselues: and that by Gods iust iudgemēts, whose commandements they would not obey; wherfore all the curses shall ouertake them. The Lord shall bring a nation from farre: he shal besiege them in all their gates, vntill their high and strong walls fall downe, wherin they trusted. The tender & daintie women, who neuer would venture to set the soles of their feet vpon the grouūd, shalbe grieued, & eat their childrē secretly. Oh & alas! the nation that coms against them is barbarous, cruell, impatient, hauing hearts encōpassed with gall & vineger, whom *GOD* the phisition (the best that euer was) sent to cure sinnes bitternes, with most bitter potions, bitter choler must haue a

Exodus 1. 14

Deut: 28, 49. 52, 56.

Deut: 28, 50. 2 Chron: 33, 12, 13. Luke, 15, 18, 19, 20.

bitter

bitter purge: Stiffeneckednesse must haue stiffe dealing: a bitter draught is sometime wholesome physicke: *Babylon* is phylicke for *Manasseh*, and swines meate a cure for the Prodigall: They that will embrace no godlinesse in prosperity, shall taste of bitternesse in aduersity; euen Sions most daintie women, and fayrest virgins shall drinke *Hellebor* for *Ambrosia*: Raines follow pleasures, and mourning succeedeth mirth; *Dines* must runne from melody to misery, *Zedechiah* from the Pallace to the prison, and Sion from haughtinesse to heauinesse.

Luk. 16, 22. 23
2 King. 25. 7.
Lament. 1:4.

Let vs of their example make our selues a caueat, and beware whilest the Lord writes bitternesse against our sinnes, and not commands the Executioner to do his office. God is mercifull, and slow to punish; but wee must beware, our sinnes are in record, if his wrath bee kindled, and hee looke vpon his writing, blessed are they that shall kisse the Sonne. His Ministers are in readinesse to execute his will: remember the hoast of *Senacherib*, an hundred fourescore and fiue thousands perished in one night by the Executioner of the Lord: and of *Israel*, threescore and tenne thousands in three dayes.

Hieron. in Amos 7.
Psal. 2.
2 Reg: 19,
2 Sam. 24.

Sweete meate must haue sowre sauce: times of pleasure, dayes of mourning. A pleasurable man, and one that alone delights in pleasure, the Hieroglyphicks symbolize by Bees feeding, who will eate nothing but the sweet: if it pleaseth (sayth the Poet) it is honey sweet. *Pindarus* describing the most sweet, tranquill, and amiable good to be desired, cals it honey: and speaking of the Olimpicke Conquerours, saith; The Victors leade the rest of their liues in a mellifluous land: but they first striue for the Conquest. But conquered *Sion* must leade the rest of her life in a bitter land, in *Babylon*, a land of heauinesse, whilome situated in a land of milke and honey, is now seated in a Country of gall and Aloes.

Let

Let all sweete mouthed daintie darlinges learne by her experience, sweet meates will soonest turne to choler.

The Iewes and Hebrews were a nation full of daintinesse, delights, and wantonnesse. Now the lippes of the Harlot distill honey, but her end is more bitter then wormewood: Wanton *Iudea* wants her pleasure in Chaldea: she is in heauinesse. *Xenophon* reports of a certaine mad honey among the Macrons, that who so eates plentifully thereof, shall bee so drunke with it, as he must bee constrained to spue, vomit, and lye downe, not able to stand vpon his feet. Xenophon.

Oftentimes vnder hóney lurketh harme, pleasure hideth paine, and sweetnesse couereth bitternesse. Witnesse the harlots lippes, the flattering tongue, and *Sions* heauinesse.

Honie was no offering for Gods sacrifice, neyther must the sweet waxe of Bees burne within the tabernacle of the Lord, but the most pure oyle pressed from the bitter Oliue. Men giuen to pleasure, pleased with sweetenesse and sweet delight, are not meet partakers of diuine mysteries.

The Lords Passeouer must be eaten with bitter hearbs; earthly blessednesse is no friend to heauenly happinesse: Salt must season all: Pleasant fish haue oft pricking bones. Paine is the daughter of pleasure, and pleasure the child of paine.

Iudg. 14. 12: Hieron. ad Ruffinum. 1 Reg. 22. 17

Out of the Eater came meat, and out of the strong came sweetnesse. To breath sweet and bitter from one mouth was *Ruffinus* vse. While *Michaia* sayde to *Ahab*, Goe and prosper, his words were sweet: but, I saw all *Israel* scattered as sheepe that had no shepheard, that was bitter. But *Ahab* taking *Sions* choyce, preferring the sweet before the sowre, ended in bitternesse, as she doth here in heauinesse. Verily, wee may say of the concupiscence of the flesh, the lust of the eyes, and the pride of life, as a young man

man sayde of his Mistresse letter, There is in them sweete and bitternesse. And as an other speakes of mony; so may *Sion* say of that, and all the rest: I know sweet and bitter, which breedes her heauines.

Had she delighted with *Dauid* in the law of God, whose delight was day and night in the statutes of the Lord, and not to haue lent her eare to the Syren musicke of dissembling Priests, whose bitter gall was crusted with sugar flatterie: but harkned to the hony words of Gods owne Prophets, who make home hiues of heauenly learning (albeit truth is not alwayes tastfull) most sweetly to feed the hungry soule, then had shee still remained in the honey land, her feasts should haue beene frequented, her Priests full of ioy, her virgins beene full of comfort, and her selfe not so full of heauinesse. Psal. 119.

Some heauinesse is worser then greater weeping: for oftentimes teares giue ease, when heauinesse breakes the heart; yea teares doe not alwayes expell heauinesse: griefe must leaue a Constable to keep the Castle. The heauy hart exceedes the weeping eye. *Hanna* troubled in spirit, could neyther eate nor drinke: but onely poure out her soule before the Lord. If hee bee miserable that cannot conceale his griefe, how miserable then are they that must haue patience perforce? Concealed griefe hath broke the hearts of Queenes; heauinesse of heart hath beene the death of many: No doubt, but it was *Sions* condition here in *Babylon*, whose heauinesse did vrge her painefulnesse, because shee must conceale it: yet it had not booted there to haue bewayled her vnhappinesse, it is her best now to be silent in heauinesse. 1 Sam. 1. 15.

But to bee in heauinesse without eyther hope or helpe is worse then death: lingring paine is worse then present death. Hope easeth paine, had she had that, time would bring her ease, her griefe had not beene so great: but shee is past all hope, her heauinesse must continue seuenty yeares, the thought whereof addes gall to bitter-

bitterneſſe.

Iob.2.13. *Iobs* dolour was not ſmall, when hee ſuffering, & his friends ſympathizing, ſate altogether by him on the ground, ſeuen dayes, and ſeuen nights, without ſpeaking to him any word; Yet a ſweet word is a ſicke mans ſalue.

Iobs friends might and would haue ſpoken, had not heauineſſe commaunded ſilence: but *Sion* neyther can nor dare; dare not for her enemies, nor may for heauines: onely her comfort is, time will phyſicke all, death will end her heauines.

Sion ſignifies the Church, which being in her long peregrination, contemplates, & lookes on thoſe things, which are aboue. To come to *Sina*, & not to *Sion*, is to come to the Synagogue, and not vnto the Church: but yee are not come vnto the mount that might not be touched, nor to burning fire, nor to blackneſſe, darknes, or tempeſts, but vnto the mount *Sion*, and to the City of the liuing God, the celeſtiall *Ieruſalem*. The wayes of *Sion* are the examples of the Saints, light, right, ſalutiferous, the wayes of peace: the gates the Prælates, the Prieſts, the Miniſters, and the virgins, true Chriſtian ſoules.

Pro.4. Sap.10. P.o,12.7. Luk.1.

Daleth, the houſe of boards, is the Church in this world, like a ſhip on the ſea: the boards are faith, hope, and charity: but the boards ſet on fire with concupiſcence, luſt and pride, infidelity conſumed faith, preſumption hope, and couetouſneſſe deuoured charitie; which makes the wayes lament, euen the wayes that brought reſt vnto our ſoules.

Math,18. Gen.7. Ier.6.

Chriſt the way, bewayles three ſorts of men conuerſant about the way; the ſtill-ſtander, the way-wanderer, and the backe-ſlider. The firſt profites not, the ſecond forſakes the faith, and the third declines from good; yet though Chriſts way be hard, it is ſafe, the way of the ſaints

whoſe

whose examples are a way for vs to follow; their way is the liuing way, all other wayes are dangerous, the way of reprobates whose examples lead to death, there is the dying way. A way vncleane thorow filthy luxurie; darke thorow couetousnesse, hilly thorow pride, crooked thorow hypocrisie, bitter through enuie, sharpe through impatience, cruell through malice; the way of sinners, the way that leadeth vnto hell. But the wayes of wisdome are the waies of pleasure, and all her pathes prosperity; yet these Pathes are waste, the traueller ceaseth; hee hath broken the couenant, contemneth the Cities, and regardeth no man. Therefore the earth mourneth and fayleth, & the Ambassadors of peace weepe bitterly. No man commeth to her feasts, more depart from the Temple, then come vnto the Church among Christs little flocke. *Iudas* will be a runaway; yea so many runne from Christ at an instant, as he is faine to say vnto the twelue, Will yee also goe away?

Aug in Psal. 36. Prou. 4. Esa. 4. Eccles. 21. Prou. 15. Ier. 3. Psal. 1. Math. 7. 14. Ero. 3. 17. Esa. 33, 7, 8, 9.

Ioh. 6. 66, 67.

So many departed from the Lord to *Baal* in the daies of *Iezabel*, as *Elias* could find no seruant of the Lord but himselfe: which makes the Saints lament to see the gates of *Sion* left so desolate; the Saints bewayle the sinners. What heart doth not melt to meditate on Christs passion, spittings, flowtings, whipping, nayling, lancing, killing, all to saue a sinner? yet those that keepe the keyes, which open the gates; inflamed with the fire of filthy lucre, like *Iudas* sell the soules they haue in custody; onely in this *Iudas* and they doe differ: he accepted thirty pence, they are neuer satisfied. Mammon is their God, and mucke their treasury: they willingly sell the flesh, lest vnwillingly they should loose the flesh. Money is their desire.

1 Reg. 19. 10. *Sancti peccatores deplorant quotidie. Hiero. Ep. 21. Sine miserabili gemitu ducendis non est Christum opprobria, sputa, clauos, & flagella, crucem & lanceam, &c. Bernard. in Cant. Homil. 10.*

These are the gates of perdition, the gates of death and destruction: these neyther enter into the Temple, nor let in others; yea keepe out those that are willing for to enter: blinde fooles not knowing euery drop of bloud shall bee required at theyr handes, like the Scribes and

Ezech 33.

and Phariſies hypocrites, that will neyther enter heauen themſelues, nor ſuffer others: whoſe reward is woe, the curſe of hypocrites; Woe to the wicked: euill ſhall be with them, euen the loſſe of heauen; for this is a retaliation reaſonable, that hee ſhould be excluded heauen, that ſhuts out others from their reſt. I would this were not the continuall and continued ſinne of papiſtrie, to keepe the Scriptures from the people, and ſtoppe the way to heauen by Chriſt alone. Heauens kingdom is true beatitude, the gate of entrance is the Sonne of God: the porters are the Prieſts, to whom is committed the opening of the Scriptures, and teaching of the Word: the key is the word of God, by which is opened the gate of truth: the opening is the true interpretation of the word; Chriſt ſaith not Woe to you that open, but woe to you that ſhut. The Scriptures therefore though obſcure, yet are not ſhut. Search the Scriptures is Chriſts commaund: Shut vp the Scriptures, ſaith the *Romaniſt*. Hee that enters by Chriſt ſhalbe ſaued: they derogate from the doctrine of ſaluation that ſhutte the Scriptures from the people. *Antiochus* great great grand-ſire to the Pope, did ſhut this gate, burning the bookes of the Law, which they found in the fire, and cut them in pieces: and whoſoeuer had a booke of the Law found about him, or who conſented to the Law muſt be put to death. Now they muſt tranſgreſſe the law of their fathers, & not be ruled by the law of God. *Herod* alſo, *Diocleſian*, and *Maximinus*, were Bible burners. In the reigne of *Henry* the eight, and in Q. *Maries* time, popiſh gouernmẽt ſwaying then the ſcepter, they not only burnt the teſtament of our L: and Sauiour, tranſlated into Engliſh, with thoſe that did reade the ſame: but alſo the trãſlation of *Eraſmus*, authorized by the *Diplome* & letters patents of Pope *Leo* the tenth. Yet God ſaith, *This is my beloued Sonne, heare him:* If Chriſt alone is to be heard, wi ſhould wee giue eare to that which others thinke conuenient to be done? but vnto that which Chriſt commanded

and

Origen. Matth. 23. Eſay, 3 11.

Vel regnum cælorum eſt beatitudo cœleſtis, Ianua autẽ eſt Chriſtus, per quem introitur in eam. Clauicularij autẽ ſunt Sacerdotes, &c Chryſoſt: in Matth: Iohn: 5.

1. Mach. 1. 59. 63.

Euſeb. lib. 1. cap: 7. & lib. 8. cap. 3

Laurentius Humfredus. Cyrill. lib: 2. ep: 3.

and did practise, who was the first: the holy Scriptures are sufficient to manifest the truth. Not so, saith *Hosius*: to flie vnto the Scriptures is diabolicall, and more odious then a snake. It is written, it is written, are Sathans words speaking by his members: wherefore another iudge is necessary besides the scriptures. Did Christ write any, or commaund his Apostles so to doe? neyther was it needfull: for God himselfe did write such precepts and institutions as were requisite in the mindes and hearts of men.

Man had knowne enough, if *Adam* had not fell: but to tell his want *GOD* wrote the Lawe, and commanded *Moses* to write a Song. *Scriptum est*, is the voyce of Christ; *Ieremie* and *Baruc* are commanded to write, and *CHRIST Alpha* and *Omega*, the first and the last, saide vnto *Iohn*, *Write in a Booke what thou seest, and send it to the seaven Churches*; He that shall adde or detract any thing that is written in this Booke, hee that shall contrarie or change little or much, or preach any other Gospell then that which yee haue receyued, let him be *Anathema*.

Thus as they accorde with the Pharisies in vilipending the word, taking the light from the walkers, and the lanthorne from theyr feete: so they shut vp the dore of entrance, derogating from the Mediator, by placing with him coadiutors in his Saiourship, as Angells, Saints, Reliques, merits, &c.

For doe not they call vpon *Gabriel* to destroy theyr enemyes? and on *Raphael* to cure the sicke, purge theyr faults, and bring them vnto heauen? To Saint *Paul* to deliver them from Sathans hoast, the anger to come, and to bring them into heauen? To Saint *Gothard*, to helpe them in their troubles, and saue them in theyr last agonie, from eternall punishment? To Saint *Francis* to be vnto them the way of life, to produce the markes of Christ, to pray for his seruants, that they being delivered from this worlds miserie, may euer sing with him in that worlds felicitie? To Saint *Nicholas*? Heare vs O good *Nicholas*;

Cyrill. lib: 2. cap: 3. ad Calcithum. *Sufficiunt sane & ad omnia instituta: a scripturis ad veritatis indicationem.* Ambros. cont: Idol. *Scriptum est, expressum est Deus vobis, Satan est sunt sine verbis persuadoquentibus, quam canem pius, & angues esse dicet*; Hosius ad Sigismund: reg: Pol.

Oportet dari esse iudicem, qui non Scripturæ, Christus non scripsit aliquem librum, Ecclesiæ præceptum, & institutum hominum autoritatis inscripsit. Anthonius Florabellus.

Exod: 24. Deut: 30. Matth: 4. Chrysost. in Gal: 1. Apoc: 1. Apoc: 22.

las, deliuer vs from all euill, leade vs in the right way, and bring vs into heauen. Doe they not worſhip *S. George*, as the *Heathens* doe *Mars*, and pray vnto him as to the reſt? It would bee tedious to reckon their prayers to S. *Anne*, S. *Bridget*, S. *Minchius*, S. *Gobbenet*.

But moſt of all they derogate from the bleſſed Sonne, by abuſing the innocencie of his holie Mother, both in her ſongs, pſalter, letanie, applying that to the *Virgin Marie*, which is ſpoken of Chriſt her ſonne in *Dauids* pſalms, and other ſcriptures: and no maruell, if *Aſſuerus* promiſe of halfe his kingdom vnto *Heſter*, be performed vnto the *Virgin Marie*, of halfe the kingdom of heauen. For whereas Gods Kingdome is diuided into two parts, Mercie and Iudgement, hee hath giuen mercie vnto the *Virgine*, and keeps iudgement for himſelfe. Then may ſhe be called the *Mediatrix* between God and man, the fountain of mercy, opening the riuers of Grace: the conduite of peace, the ſtrengthner of the weake: the phyſick for the ſoule, the illightrix of the blind, the lanthorn of ſaning grace, the aduocatrix for ſinners, the end of all our miſeries, the queene of heauen; which faith of our *Lady Mary*, whoſoeuer will be ſaued muſt keep ſure and vndefiled; who was aſſumed into heauen, and ſitteth at the right hand of her Sonne, not ceaſing to pray for vs continually. Not ouermuch then by this religion are our *Iriſh* wilsto be condemned, who bequeathing one part to the Sonne, will giue another to the Mother, ſaying: I bequeath my ſoule to *IESVS CHRIST* my redeemer, & to the *Lady Virgin Marie* his bleſſed mother, & to the ſalutations of al Saints. Thus deſolating the wayes of *Zion*, by tranſlating the honor due to God vnto the Saints, and enioyning others to doe the ſame: whereas God wil not giue his glory to another. The name of the *LORD* is a moſt ſure tower, the iuſt man flying vnto that ſhall be deliuered: God bids them that are in trouble to call vpon him: *CHRIST* calls all them that are wearie and heauy loaden, to come vnto him, and whatſoeuer

Vat rem cæleſtẽ dimidium regni ſui dediſſe beatiſſimæ virgini cælorum regnatrici; idq; in Heſter ſignificatum: cui Aſſuerus promiſſi ſe petenti, dimidium regni daturum. Atq; hoc in Maria cõpletum eſſe &c. vide Biel, *ſuper canonem.*

Mediatrix Dei & hominũ, & fons miſericordiæ indeſinenter effundens riuos copioſæ gratiæ, Maria, &c. Anſelmus, *De 5 doloribus B Mariæ virginis*

Chriſtop: Pezelius.

To is I haue ſeen. I haue heard of others which are worſe.

Eſay 4. 2. Prou: 18: Pſalm. 50.

wee shall aske the Father in the Sonnes name, hee will giue it vs. None can come vnto the Father but by the Sonne (he is not *Herod* to haue need of *Blastus*) for the Sonne alone is the way, the truth, the life, the onely Aduocate, the onely Mediator of God and man, the man Christ Iesus.

As superstitious worshippe, and irreligious doctrine make waste the wayes: so vnchristian liuing, and liues profane make *Sion* desolate, a sinne too common, Christians liue worse then Pagans. Sinnes are dangerous in all, but deadly in the Priest; whose euill liuing (like the sonnes of *Ely*) makes *Sions* feasts to be abhorred. The Minister whose works are answerable to his words, makes *Sions* wayes reioyce, and her feasts to be frequented: but if (like the Scribes and Pharises) he teach one thing, & doe another, he makes the Church lament, and her Sermons desolate. What Minister is more miserable then he, whose life, if it be followed, leades vnto damnation; if not imitated, conducts vnto saluation?

The good mans life is a reprouer of the bad mans liuing, his mercifulnesse of vnmercifulnesse, pitty of cruelty, charity of enuie, chastitie of luxurie, his vertue of the others vice.

The Minister is a Physition, a City, a candle, his bad life is a scandall to his doctrine, an hurt vnto his hearers, and an inlarger of Sathans Kingdome; yet wee must heare his words, as not the worse, though not imitate his works, as sitting in *Moses* chayre. As they that dig golde out of the earth, take the ore, but leaue the earth: so the auditors may take the doctrine, leaue the life; for oftentimes good learning may proceed from a man of bad liuing: and as the teacher rather chooseth to teach the bad among the good, then leaue the good vntaught, because they are in the company of the bad, so the people should honor the Minister that is bad, lest in his dishonor they bring contempt vpon the good. It is better to doe

Iohn 16.
Iohn 14.
Act. 12.
2 Ioh. 2, 1, 2.
2 Tim. 1.

Quid enim docere ille miserabilius, cuius vitam deseruiscuncti sequi fugiunt, saluantur, cum imitantur, perduntur? Origen.

Luk. 4.
Luk 11. 23.
Math. 4. 15.
Math. 23. 3.

good vnto the badde, then withdraw our goodnes from the good.

Yet let Priests know, that those Priests were slaine that went to warre without the counsell of *Mathabeus*; so shall they which follow not the commandement of the Lord, the Priests of *Sion* are not dispensable. For to fight Gods battell is a dangerous fight, a fight against the world, sinne and Sathan, the Priests are leaders. The Diuels wounds thee within, and without, thy selfe; and the more deadly thou art wounded, the better art thou pleased.

Diabolus in mundo vulnerat te, diabolus intus vulneratte, & quanto lethalius vulneraris, tanto suauius placaris & sacerdotes nostri, qui duces in bello, prosugiunt turpiter capite Christianum mundi fugiunt, &c. Beda de Synod.

The Captaines faint and flye, and are a discouragement to their Souldiers, themselues vnsensible of their wound, draw their follower vnto death. God giue vs all grace to haue a feeling of our sinnes; all are wounded, few looke the saiuing salue.

2 Mach 5,27. Prou.25. 1 Cor.7.

Sions Priests doe sigh, the virgins are discomfited, the minde burning, and the heart lusting, make voyde Virginity. A corrupt mind is abominable, the Lord desires the heart. Extinguish the Lampe of mentall virginity, and the body will languish in iniquity: It is better to marry then to burne. Marriage is a conseruer of chastity, a friend vnto virginity, the ordinance of the Lord, mauger *Tatian*, Papist, and *Syritius*, who prefer Stewes and whoring before an honest wife and marriage: yet the Apostle cals marriage honourable; and the Councell of *Nice* maintaines honourable marriage to be chastitie; the Scripture is no enemie to marriage: all is not imposed that is proposed: Christs yoake is sweet, and his burden light.

Melius est lapsum a cursu palam sibi vxorem accipere secundum legē. Epiphanius. Aug haref.25. Syntep.ad Her.

Melius est scortari, quam vxorem ducere. An. 215. Zozom,li 1.23.

Flesh incorrupt, with a minde corrupt, are not well conioyned; humble wedlocke is better then proud virginitie: a Virgins body, and a whorish mind are not lawfull matches. We are all a kingly Priesthood, marriage is honourable vnto all: Chastity is not onely proper vnto the Priest, but commaunded to the Christian: true Chri-

stian

ſtians are married to a virgin, the virgins Sonne: and therfore muſt be ſpotles, cloathed with virginity. But the women haue loſt their beauty, and the marriage chamber is in heauineſſe. Chriſtians haue left their ſanctitie, diſſolued the knot, defiled the bed, broke the matriage, and made themſelues members of the Deuill. Virginity is loſt, Chaſtitie diſgraced, the maide deflowred, and the Church diſhonoured. The waies are deſolate, the word contemned, the Sacraments contemned, the faithfull few, the charitable cold, the Miniſters ſcorned, all are corrupt, the godly mourne, and the good man is in heauines.

Mans *Daleth*, houſe of tables, body and ſoule the Epiſtle of Chriſt, written by the Spirit, not in Tables of ſtone, but in the fleſhly Tables of the heart, which he was enioyned to keepe as the apple of his eye, to write them vpon the Tables of his heart, and binde them vnto his fingers, to write vpon his hart, Thou ſhalt loue the Lord thy God with all thy heart, and thy neighbour as thy ſelfe. 2 Cor. 3. 3. Pro. 2. 3, Mat. 22.

But the old Sophiſter the deuill ſurpriſing the heart by ſubtiltie, broke vp the cheſt, and ſtole away the writings of our heauenly heritage, and placed in their ſtead, the bonds of an helliſh patrimonie, perſwading eating to bee liuing, which was nothing elſe but dayly dying. Thus hauing changed life for death, vertue for vice, iuſtice for cruelty, truth for deceit, loue for hatred, mercy for wrong, chaſtity for wantonnes, ſobrietie for drunkennes, humility for pride, liberality for couetouſnes, temperance for gluttonies, pitty for enuie, labour for ſloath, obedience for diſobedience, and all goodneſſe for vngodlineſſe: and beholding this ſtrange exchange with the eyes of righteouſneſſe, fales to lament his wofull wretchedneſſe, making lamentations like the Dragons, and mourning as the Oſtriches: his plagues are grieuous, the enemie is come into the gate of Gods inheritance, and keepe his people from his ſolemne feaſts. Mans life is an equinoctiall day, whoſe twelue houres are as twelue paſſinges, and whoſe Gen. 3. Mich. 1. 8. 9.

ſolemnity

ſolemnity is this liues ſanctity: to keepe this life in holineſſe, is to keepe a ſolemne feſtiuall vnto the Lord.

But alas, the enemies haue broken the walls, entred the holds, and made deſolate the gates; the wayes are ſtopped, falſe obiects haue tooke poſſeſſion of her ſenſes, flattering colours haue beguiled the ſight, delicious ſapors haue deceyued the taſte, ſweet odors haue intiſed the ſmell, fained ſounds haue miſled the eare, and falſe feeling benumbed the touch: yet fooliſh man ſeekes for life, and will not let goe death: asketh fauour, and embraceth ſinne.

O foole, how hopeſt thou for heauen, that denieſt Chriſt? thy heart ſtopping vp thy ſenſes, thy City gates, with the rough hewne ſtones of malignant ſinnes: thou haſt refuſed Chriſt, receyued Satan, and lookeſt thou for heauen? Then open thy eyes, and ſee the bleeding wounds of Chriſt; open thy throate, and taſte the gall Chriſt drinkes for thee: Open thy noſtrels, and ſmell Chriſt ſuffocated with the ſtench of Caluarie: open thine eares, and heare him crying: open all thy pores, and ſee him dying full of wounds: open all the ſtrings of thy ſinnefull heart, and take Chriſt ſtriuing to enter in. Hee cryes aloud at thy Caſtle gates; open, and he will enter: hee ſoundes the Eccho of the Croſſe, and reſounds it in the Church, deſiring audience, he ſtrikes ſtrongly at thy dores, requeſting entrance: Open, and thou haſt a bleſſed gueſt.

But ſtaying (like *Mordoche*) at the gates, or rather (like *Lazarus*) at the dore, finding neither entrance, welcome or entertainement; the Prieſts begin to ſigh and mourn, ſacrificing the feruent praiers of holy contemplation to the Lord: which layde vpon the altar of a liuely faith, and ſeaſoned with the ſighes of a contrite heart, doe preſent themſelues in the robes of ſorrow, to begge remiſſion for the penitent.

Our High-Prieſt Ieſus hath annointed all thoſe for Prieſts

Eſter 5:13. Luk. 16. *Summus ſacerdos ſanguine ſuo Dominus Ieſus nos omnes redemptos vnxit in ſacerdotes: quoties vero preces fundis flebiles, & gemitus lugubres: toties, &c. Orig. in Tob. 12.*

Priests whom he hath redeemed with his bloud; ſo often as we pray, we offer ſacrifice: but ſo often as wee pray with ſighes and grones, wee offer vp our ſelues vnto the Lord: a troubled Spirit is a ſacrifice to God.

This is that Spirit, with whoſe odor the Angels are rauiſhed. God is pacified, the Deuils are chaſed, the gates are vnlocked, & it obtaineth what it asketh, a contrite and wounded heart God will not deſpiſe.

Such hearts and Prieſts were neuer more requiſite then now, when the meate offering fayleth, & the drinke offering is defectiue in the houſe of God.

The Sacrifice of contrition hath fled the world, and teares of deuotion are gone to heauen: men are obdurate, their hearts are hardned, and themſelues impenitent. O mourne like a virgine girded with ſackcloth for the husband of her youth.

Her virgins haue loſt their beauty, they are foule, filthy, and diſcomfited; they are full of darkeneſſe, their lampes are out: full of pouerty, their oyle is ſpent: full of perplexitie, their ſhops are ſhut, their ſenſes are impure: their members are vnſanctified, and themſelues vnholy; they are fooliſh virgins. True virginity conquers nature, and wins the battell: the bodies nature by integritie, and obtaines the battell by the Spirits power, peace, & chaſtitie. Fooliſh virginity is captiuated in fight, and made an adultereſſe to the ſenſe, being obedient to the fleſh, carryes a polluted mind, as a lanthorne without a candle, or a candle without a light.

Iſta virgines ſqualidæ poſſus dici quaque virgines fatuæ, ſcil. quicunque ſenſus animæ, qui ſanctitatis & munditiæ oleum perdiderunt: Greg. homil: virgin:

A fooliſh fleſh is combred with a wanton ſoule, proſtituting her three powers, her three virgins (as a baude) vnto the diuell.

Vnderſtanding is adulterated by ſuggeſtion; the memorie by conſent, and the will by the act.

Thus is the woman become a harlot, and her virgines ſqualid, her maides diſhoneſt, all full of bitterneſſe, and heart-breaking heauineſſe.

Sin-

Aug. in Ioh. 83.

Sincere faith, sound hope, and inseparable charitie is the soules true virginity.

But this Virginity is turned to obscurity, faith to doubting, hope to distrust, charity to crueltie: all subiect to iniquity, the mother of heauy bitternesse, and bitter heauinesse.

(. . .)

The end of the fourth Lecture.

THE

THE LAMENTATIONS,

I. VER. V.

HE.

Her aduerſaries are the chiefe, and her enemies proſper: for the Lord hath afflicted her for the multitude of her tranſgreſsions, and her children are gone into captiuity before the enemie.

HEre begins the next of *Ieremias* connexion, ſignifying this, and that life. The Hebrew letter *He*, is cloſed on the top and both the ſides, onely there is a little window on the left ſide open, but below there is no cloſure tooke in at all: the Commons are alwayes open, *ſcil.* the common way to hell: mortality is ſo prone vnto iniquitie, the Porter hath no leiſure to ſhut the gates.

He, Vau, Zain, Cheth, hæc & iſta vita.

Patet atrium diti.

But in that the letter *He* aſcends vpwards, it notes man ſhall ariſe in the reſurrection; and that hee may ariſe to eternall bleſſednesſe, hee hath a window in her to preſent his wretchednesſe, true repentance to bring him

vnto

vnto happineſſe.

Paſſing through this life, the ſea of miſery, hee may arriue in that, the harbour of felicity: there is no *medium* betweene this and that: no place of torments betweene earth and heauen: here grace begins, there glory makes an end. The window in the letter *He*, ſignifies true penitence, or true repenting men: ſuch was the Arke of *Noah* which repreſented Chriſt his body, which Arke hauing a dore in the ſide, ſignifies the wound, by whoſe wounds alone the true penitent is onely cured.

He ſignificat viros pœnitentiæ, Galatinus, lib. 6, cap. 11. Vulnus in latere Chriſti Domini Amb. lib. 1. de officijs, cap. 18.

For the letter *He*, being duplicated or reiterated in the name *Iehouah*, notes two effects of the Holy Ghoſt, the one to bee vnited to the Father and the Sonne: and the other to conioyne man vnto God, by working in the harts of the godly a ſanctified repentance from a liuely faith, (God graunt them vnto vs) are the Spirits fruits vnto ſaluation. *He* doubled in the great *Tetragrãmaton*, notes the double vnion of the diuine perſons in the bond of loue, and the vnitie made betweene God and man by the ſame Spirit of loue. Sometime this letter may bee named reduction, the eleuation of our Spirites vnto God: ſo might the Iſraelites in their midſt of melancholy; but their bodies are ſure inough for 70. yeares, for reducing them from *Babylon*: happy *Daniel*, & not vnhappy they if they followed *Daniel*, in the midſt of *Babylon* to looke to *Sion*, and in their praiers to eleuate their Spirits to the Lord. Fiue conſiſts of 2. and 3. *He* is the fift letter of the Alphabet, and is in number 5. made of euen and odde, of bleſſings and curſings, as *He* demonſtratiue put for the aduerbe *Ecce*, behold, may here be ſhown and verified on the Iew. All the bleſſings and curſings fore-propheſied and fore-ſpoken in the ſcriptures, are here accompliſhed on *Iudah* and *Ieruſalem*: Her aduerſaries are the chiefe, &c.

Archangelus in 6. concluſ. cabal.

Archan. concluſ. 7.

Leuit. 26. Deut. 28.

1 Her aduerſaries are the chiefe: This is contrarie to the bleſſing promiſed to the obedient, whom the Lord will

will make the head, and not the taile, and they shall be aboue, and not beneath, the first, and not the last: the first in grace, & not the most abiected; the highest and not the lowest. But disobedience hath altered the case, and turned theyr benedictions into maledictions, blessings into cursings. For now the stranger doth climbe aboue them, hee is on high, and they belowe: The enemie is the head, and they the tayle; he exalted, and they deiected, he respected, they contemned: Her aduersaryes are the chiefe, the head, the principall. Deut: 28, 13.

To be the chiefe, is to be superior or commander of the rest; Now did *Sions* aduersaryes dominere, commaund, and are the chiefe: yet not dominere alone, but dominering, prosper.

Her Enemyes prosper, all things goe well with them, they haue peace, plentie, prosperitie, in all aboundance: they are like the bulls of *Basan*, and the Kyne of *Ægipt*, fat faire, and well liking. They haue the blessing, she the curse: they can lend to her, she is not able to lend to them; such is their great store, and increase of riches, as they haue money to put to vse: But he that takes it brings forth a *Beniamin*, *Benoni*, a sonne of sorrow: Vsury turns freedome into seruitude, as *Syon* found in *Babylon*. Shalu, Shalah. *Pacificum esse, quietũ esse: habitauerunt in pace, feliciter successit inimico eorum*, Vatablus. Deut: 28.44.

3. For the *LORD* hath afflicted her for the multitude of her transgressions, iniquities, and præuarications; *GOD* hath humbled her, brought her to a lowe state, and seuerely punished the greatnes of her defections, rebellions, disobedience, and apostasies, for her impietie against her Maker, her superstition, profaneneſse, and irreligion. Deut 28.44.

Her Babes and Sucklings, her Infants, and little children are gone into captiuitie, before the enimie: before the faces of the slaylers, and the thrashers; Yea, her little ones, euen the tender sucking Children, Children sticking vpon her breasts, speecheleſse, such as could not speake. Pro: 19. 17. Genes: 35. 18. Gnollaleiah, *Parvuli eius*, gnal *lactare*, gnaloth, *lactãtes, nutrientes parvulos suos, &c.*

Thus

Thus before the enemie, the oppreſſor, tormentor, afflictor, aduerſarie, the little babes muſt packe into captiuitie, the enemie following, that leades them captiue.

Ecce manus iuuenum interea poſt terga reuinctum, Paſtores magno adregem clamore trahebant. Virgil.

Among the Romanes the picture of a man hauing his hands bound behind him, was the Emblem of captiuitie. *Vrus* the Germane oxe, before hee will be taken captiue, will kill himſelfe.

Aſtronomers write, that who ſo is borne vnder the 13. degree of *Sagittarie* ſhall be ſubdued by his enemie: vnder what degree ſoeuer *Sions* babes were borne, ſure they were borne to ſlauery, euen while they ſucke they are led into captiuity.

Haſta vendi: Feſtus Pom:

Among the Romanes, new married women had their heades couered *haſta*, in token of their now ſubiection to their husbands: Captiues had wont to bee ſold openly, or by the ſpeare; and no doubt but the children of *Sion* were ſolde in the open merket: and as hiſtories report, that captiues were yoaked, as we yoake hogges, the yoake cõſiſting of three ſtaues, and thus being yoaked & diſarmed were led into captiuity.

The meaning.

Her oppreſſors are her rulers, and they that ſought her ouerthrow haue dominion ouer her; they flouriſh, ſhee fades, they reioyce in their proſperity, ſhee languiſheth in her aduerſity: her great tranſgreſſions haue driuen away her helper and deliuerer, ſhee is left into the enemies hand, & her aduerſaries preuaile againſt her, who neither ſpare the child, nor haue compaſſion vpon the infant, but driue both mother and the child, the babe and ſhee that giueth ſucke like mad men, as *Iehu* did his Chariot, or men without compaſſion; as our Iriſh driue their cattell before them into a farre, ſtrange, and vnknowne Country, to be their bondſlaues, ſeruants, and their vaſſels.

The chiefe members, partes and points to bee obſerued are,

1. A Metamorphosis or consideration of a stranger change, the head to be the taile, and the taile the head: Gods people to be debased, and their enemies to be exalted, the inferiour to be the chiefe.

2 A meditation of the vngodlie mans prosperitie, his wealthy affluence and aboundance, his peace, pleasure & felicity.

3 A right acknowledgement of the cause of their afflictions to be Gods rightfull iudgements accomplishing his propheſies.

4 An humble confession of their iust punishments, the foule enormitie of their sinnes, and the multitude of their offences, kindling his wrath, and prouoking his ire to giue them ouer, and leaue them to the enemie and auenger.

5 An obseruation of heathnish cruelty, that will shew no mercy on the Infant, nor pitty vpon the childe: but driues before them the suckling to distresse, and the children to captiuitie; and that which added more vnto their miserie. As *Iacob* diuided his substance into three droues and rankes before the face of his brother *Esau*: so did the Chaldeans, the tribe of *Iudah* before their faces into *Babylon*, one company following of an other. First went the children, then came the women, and in the last troupe followed the men, that euery company may bee a griefe one vnto another, the children to want their parents, the mothers to looke vpon their children, and the husbands to behold their wiues; all comfortlesse, yet none might comfort one another. Neyther was the Lords hand shortned now: but his arme was stretched out still. For the Iewes being now in *Babylon*, oppressed with paines intollerable, did flye to other Countries; but whither soeuer they fled, they found enemies on euery side, and in token of Gods great anger, the elements did pursue thē, and a contrarie winde oppose them: euery where shee hath aduersaries, and her aduersaries are the Chiefe.

Gen. 32. 35. *Sicut Iacob diuisit possessionem suam in tres turmas ante faciem Esau. Ita Chaldæi tribũ Iuda ante faciem suã cum eos quasi greges duxerunt in Babylonem. Omnes enim &c. Rab. Salom. de leg. legend: Hieron. in Com.*

1 A Metamorphoſis a ſtrange mutation, worke for wonder, the world turned vpſide downe: the ſeruants ride, and the maiſters go a foote. She that ere while was Ladie of the nations, is now ſubiect to the foe: ſhe that euē now was princeſſe of the people, is now ſubiected to a ſubiect: ſhe is down, they are vp: ſhe below, they aloft; ſhe holds the ſtirrop, they mount the horſeback. Her aduerſaries rule the ſcepter, ſhe is at their command. They the head, ſhee the taile. *Plato* would not call the head a member but the whole, becauſe (as he thought) other members were made alone to ſerue the head. Sion findes it in her bondage, made a ſlaue to ſerue the Chiefe. The miſtreſſe ſerue the maide. *Adam* was created vnto honor and had all things in ſubiection vnto him, but being in honour and hauing no vnderſtanding became like the beaſtes that periſh: not continuing in ſubiection vnder God that gaue him honor, is made ſubiect vnto them that had no honor.

Pſal. 8.

In the beginning God made all things good, then was man in honor as the image of his Maker; but was and is not, there is his griefe, his treaſure is loſt, what grace and goodneſſe did mount him ouer all, that ſinne and wickedneſſe did throw him vnder all. The Iew choſen of all the nations to be the people of the Lord and ruler of the reſt, is now by reaſon of her ſinnes ruled of the reſt. The Babylonian is her Commander, Sion hath loſt her headſhip: ſurely ſome will cut off the head of *Ioab* at the Altar, and ſlay *Galeatius* ſonne to *Sforcia* in the Sanctuarie, which when the Emblemiſts do paint, they picture the head of a man, with a hand piercing the ſame head in the forehead with a dagger, bearing this *motto*, Euen at the Altar, ſignifying, the Altar it ſelfe is no ſufficient ſafeguard for a wicked man when God is angry. *Sion* hath no priuiledge, neither can *Ieruſalem* find any fauour, but like the iackes and nowbles in the virginals, when one is vp, the other is downe: and when ſinne prouokes, the head muſt

Gen. 12.
Gen. 15.

1. King. 2.

Vel in aras ſig. Deum punire ſceleſtos homines vel ante aras. Parad. lib. de ſymbol. heroick.

must fall, and the tayle arise.

Sions enemies, who erewhile were scarce worthy of the tayle, are now in *capite* become the chiefe. The head notes both principality and beginning, from which both sense and nerues take their originall; it is our common speech when we nominate the ringleader of any act or enterprise, we say, such a one was *caput*, the captaine, chiefe, principall head, and beginner of such a businesse: the first word in the Bible is *Bereshеth*, that is, in the beginning, in the *caput*, in the head, the beginning and custos of the rest. God is called the head, the *Alpha*, the first, and the beginning, because in him consisteth all diuinity, which is president ouer all, and subiecteth all things to her selfe.

Caput quod ab eo capiant init.ū & sensus & nerui: Varro.

Quod caput initium custosque rerum sit. Gen. 1. 1. Quæ cuncta præcedit, & cui omnia subiecta sunt, Euclet.

The Egyptians had the head in such reuerence and esteeme, as they did worship the head, and if any should chance to eate a head, they thought it iniurie to the Deity; and the Platonists call it a member most diuine, the Prince and chiefe of all the rest, the rest being but attendants vnto it.

Antiquity anatomizing and describing of the world, call heauen the head, the sea the belly, the ayre the eares, the light the eies, the earth the feet: The worlds head is Gods throne, and the worlds feet the footstoole of the Lord. A lesson to keepe quiet the turbulent, & terrifie the traytor frō laying hands on the Lords annointed: the chiefe, the head, the representer of the Deitie. The Egyptian will rise against the Christian, the Pagan against the Papist: what sheepe rebelling against the shepheard are not subiect to the wolues? The Magistrate is a shepheard, so was *Agamemnon*: what child seeking his fathers life, is not worthy disinheritance? the Heathens thought no punishment too bad for parricides: Magistrates are fathers, such was *Naaman*. If the head be sound, the body is the better. Whē *Tiberius Gracchus* sent or gaue commendations of health vnto the people, he would lay his hand vpon his head, a token

Esa: 66. *Secundus a Deo.*

ποιμὴν, as *Agamemnon*, *Homer.*

τὴν κεφαλὴν περιλαξω χαρις τὸ σῶμα σωσει.

token all was safe. And the Acharnans had this custome, when they would congratulate health and welfare vnto any, to lay their hand vpon their head. The head is Captaine, chiefe safety of the body; a headlesse body is a monster. Were he an enemie that is the chiefe, obedience is his due.

When the Babylonians had obtained the chiefedome ouer *Iudah*, she must not rebell if she will dwell in safety: for thus sayth the Lord vnto the Iewes, Behold I set before you the way of life, and the way of death, obedience, and disobedience. He that abideth in the Citie shal die by the sword, & by the famine, & by the pestilence; but hee that goeth out to the Chaldeans shall liue. I haue giuen all these lands vnto the hand of *Nabuchodonazar* K. of *Babel* my seruant; all the nations shall serue him, and his sonne, and his sonnes sonne. And the Nation and Kingdome which will not serue *Nabuchodonazar*, and will not put their necke vnder the yoke of the K. of *Babel*, the same Nation will I visite, sayth the Lord with the sword, with the famine, & with the pestilence, vntill I haue wholy giuen them into his hands. But *Zedechiah* K. of *Iudah* would not obey, but rebelled against the K. of *Babel*, who tooke him, carried him to *Babel*, slew his sonne, put out his eyes, bound him in chaines, & put him in prison, till the day of his death. So that the people of *Babylon* take vp this curse: The Lord make thee like *Zedechiah* and *Ahab*, whom the King of *Babel* burnt in the fire: Because thy rebellion hath beene the cause of our confusion: confusion is the wages of rebellion.

Ier. 21:8, 9.

Ier. 27. 6, 7, 8. &c.

4 Reg. 24: 20.

2 Reg. 25. 6. Ier. 52. 11.

Ier. 29.

The Mathematitians make mention of a monster in the tenth degree of *Scorpio*, which ascending aboue the Horizon, brands out him that is borne thereunder, with the Epithetes of stiffe-necked, opinionated, and vntameable, a very rebell, a monster bredde traytor, a resister of the Chiefe. An head was the Hieroglyphick of safetie: no safety without an Head; bee it *Nabuchodonazar*

donozar, if the chiefe, (Let him bee both woe and ſorrow to friend and foe) he muſt be maintained and obeyed, as Gods appointment for our ſafetie.

Ier. 27. Ier. 34. Ezech. 16.

But there bee heads, not made by God, (as Anti-chriſt ouer the Church of Chriſt) though not without the Lord, good and euill are of him.

Head was the ancient name of *Rome*, and their antique coine was a womans armed head: a woman for her whoredome, and armed for her diſcord, and both for her pride, who ſhould ſo hie exalt her head aboue other Cities, how farre the Cypreſſe is higher then the ſhrubbe: neyther is ſhe behind to confirme that by her workes, which others haue truely ſpoken of her in their wordes, that *Rome* is the head of villanie, by her loſſe of chaſtitie, the deſtruction of faith, and parent of luxurie. Proud *Ione* did manifeſt *Romes* headſhip by her ſhe-poped whoredome.

Cephalon, Gergithius.

Eaſum alios inter caput elatura eſſet, quanũ læta ſolem inter viburna Cupreſſi.

Roma caput ſcelerum, nimes iactura pudoris, exitium fidei, luxuriaque parens. Zegedinus.

Now to this proud horned head muſt Emperors hold the ſtirroppe, as *Fredericke* to *Adrian* the fourth. *Iohn* the twenty two will ſet vp, and pull downe thrones and diadems at his pleaſure.

Iohn the twenty three, will be *Caput Eccleſiæ*, head of the Church, to whom the Greekes rewrit, that hee ſhould keepe himſelfe within his bounds; his pride was intollerale, and his couetouſneſſe inſatiable, of aſſurance the deuill was with him.

His Luciferian Pride made Emperours ſtoupe vnto his feete, as *Otho* the firſt, *Henry* the fift, *Sigiſmund*, *Charles* the firſt of *Iohn* the ſeuenteenth, *Gelaſius* the fift, *Martin* the fift, *Clemens* the eight.

Emperours are thought but worthy of the foot, where the Pope is head. *Domitian* will weare *Meduſas* head vpon his breſt to the greater terror of the people. But let theſe high-heaued heads beware a fall: the day is now at hand, that God aboue, abouetheir heads (as ſometimes ſmiting *Ceſars* houſe, all the heads fell from the Statues,

prefiguring thereby, that *Cæſars* iſſue ſhould end with *Nero*) will touch the Pallace of the Pope, and make his headſhippe headleſſe, like *Dagon* of the Philiſtines.

In the name of God let vs hold faſt our Head, cleaue to our Chriſt: the ſnake will keepe ſafe his head, Chriſtians ſhould be wiſe. Let members obey the head, and wee be loyall to our Chiefe.

Her aduerſaries are the chiefe. Olde *Sion* that had ſo long beene chiefe, now to haue a chiefe. A balde *occiput* in age, is a ſigne of an vnhappy olde age. *Sion* ſhould haue remembred herſelfe in her youth, ſhe could not bee ignorant that time is balde behind.

But to bee all balde, to haue neuer a cap to couer her baldneſſe, but her enemies cappe, tels vs that *Sions* beautie was departed, and that her ornaments were amongſt the brokers.

If it be vnſeemly for a woman to be bare-headed, what is it to haue no hayre vpon her head?

Deut. 23. 12. Shauing is a note of humblement: a captiue woman muſt be ſhauen before her marriage honour her, and honored her husband that muſt be her head: better it is for *Sion* to haue her aduerſaries chiefe, then to continue headleſſe.

Iudg. 15. 2. Sam. 10. *Sampſons* ſtrength was gone when his hayre was cut: and *Dauids* ſeruants were aſhamed when their beardes were ſhauen. Strengthleſſe and ſhamefull muſt needes then Sion be, whoſe hayre and head was her heauie foe: *Clemens Agrippa Poſthumus* ſeruant, after his Maſter was ſlaine, ſtole away his hayre, wearing it in vnknowne places, vntill his owne was growne. Among the Greekes and Latines, ſhauing of the head was a ſigne of ſeruitude, which made *Piſotherus* wonder, why the Poet would call himſelfe the ſeruant of the Muſes, and yet weare long hayre.

Soſia was rapt in admiration of himſelfe, when his bald pate ſhould be couered with a cappe, his ſeruitude put

on

on freedome.

If shauing bee the boundmans badge, what is heading? and what slauerie doth Sion suffer in captiuity? who hath neyther head nor haire, but her aduersarie to be the chiefe.

How then may *Ireland* reioyce, who hath both haire and head, not borrowed, but of her owne, not fetcht from farre, but bred at home; no stranger enemie, nor Barbarian, but louing, religious, borne to be the same: vnder whom pietie is nourished, peace cherished, all goodnesse blessed, vnto whom the Lord hath giuen the desire of *Salomon*, a wise and vnderstanding heart, able to iudge, discerne betweene good and bad, and rule the people: vnder whom each may enioy his owne, prayse God both in his house and congregation: bee ruled by his Country lawes; haue iustice executed, and seee peace & iustice kisse each other. Let murmuring be packing, & prayse the Lord: If you would haue peace, loue iustice, they are sisters; if you loue not the sister of peace, peace will not loue vs. Lawes foster peace, and peace makes the kingdome flourish.

1 Reg 3.

Psal. 76.
Psal. 76.
1 Reg. 3.9.

Psal. 27.4.
Psal. 84, 10.
Psal. 118. 15
Psal. 73.10.
Deut. 28.32.
Psal. 85.10.

Let vs embrace Religion, detest Idolatrie, frequent the Church: God will haue glory, if we will haue peace & safety. If Gods glory bee not safe among men, how shall mans peace be safe before the Lord? Glory to God, peace on earth, and gracious fauour towards mortall man, are at vnity in the heauenly harmonie. O prayse the Lord for he is good, prayse him for thy being, praise him for thy well being, prayse him for the head, prayse him for the Chiefe; a Lyon, no weakling is the Chiefe, and by such Princes doe realmes endure.

Luk. 2.14.

Psal. 118. 1.
Pro: 28. 2.

A friend, no foe, no aduersarie like *Sions* chiefe. She is in, thou art out, be thankfull for thy liberty: Shee is in for a bird, shee is in *Babylon*, as *Baiazath* in the cage of *Tamberlaine*: shee hath neyther power to hurt the foe, nor helpe her selfe.

O *Ireland*, art thou free? (free thou art, giue glorie vnto God) desire not the bonds of *Babylon*, suffer not thy aduersaries to bee the chiefe: be not led by Pope or Popish Priests into captiuity, be not subiect vnto them that will be subiect vnto none.

Plurark. But alas las *Athens* was gouerned by *Themistocles*, *Themistocles* by his wife, and his wife by her sonne, so is *Irelād* for the most part ruled as the people will: the people as their wiues will haue it, and their wiues as the Priests cōmaund.

What lawes are put in execution? what people brought to reformation? misled women are strong misleaders, Papistrie is too puissant, the common people are a prey; the Landlord breaks the law, and the Tenant payes the fine: It is an easie matter to kill a kidde. Sions safety was her subiection to the aduersarie: much more *Irelands* safeguard shall be her loyall obedience to his Maiesty.

Her aduersaries are the chiefe: frowning, lowring, sterne looking aduersaries to be the chiefe, yea the chiefe: They could not say, as *Homer* of the Troians, and the Greekes, They haue euen and equall heads, for God the vmpire had giuen the Garland to the aduersarie, and made him chiefe; there is no resisting of the Deitie, no striuing against the streame, nor kicking against the pricke; the Lord of Hosts is God omnipotent. Where God is not the leader, there is no proceeding in any calling when the aspects be not fauourable, it is no time to enterprise an action.

If the sword threaten, the Asse will shunne the way. If the Lord will, must be euer in our mouthes. As euery good thing is from aboue: so there is no euill in the Citie without the Lord.

Amos 3. 1 Cor. 16. Act. 17. *Paul* will goe to *Corinth*, but with this *prouiso*, if the Lord will: for by him wee liue, we moue, and haue our being.

The heathen Orators and Poets made these com-

mon

mon as Prouerbs with them; If God will; and if it pleaseth God: and *Vlysses* counsel was to aduenture nothing, where God is opposite; all things lowre, and laugh with God. There is no counsell against the Lord, Kings and Gyants receyue the foyle.

There is no stability in humane prosperity, humanity is full of mutability.

Babylon that is now the head and chiefe, shall bee by and by the foote and tayle; so God will haue it. *Ieremy* must declare it, *Babel* is taken, *Bel* is confounded, *Merodach* is broken downe, her Idols and Images are destroyed; Flie from the midst of *Babel*, and depart the land of the Chaldeans, and be ye as the Goates before the flocke. Chaldea shall bee a spoyle, euery one that goeth by *Babel* shall bee astonished, and hisse at all her plagues. Thou art found, snared, and taken, O *Babel*, because thou hast strouen against the Lord. The Lord sets vp one, and puls downe an other: he did set vp *Nabuchodonazar* in his wrath, and puld downe *Balthazar* in his anger. Thine, O Lord, is greatnesse, and power, and glory, and victory and prayse: for all that is in heauen and in earth is thine: thine is the kingdome (O Lord) and thou excellest as head ouer all: Both riches and honour come of thee, and thou raignest ouer al, and in thine hand is power and strength, and in thee it is to make great, and to giue strength vnto all. Now therefore, our God, we thanke thee, and prayse thy glorious name.

Isay 46. Ier 50. & 51.

Dan: 5. 30.

1 Chron. 29. 11, 12, &c.

2 Chr. 20. 13.

Themistocles of *Athens* communing with *Artabanus* a Persian Captaine, confessed it was the wil of God that the Persian Empire should bee raysed to that height. *Gordius* of a husbandman was made King of *Phrygia*: *Abdalomenus* a water drawer appointed K. of *Zidonia*. *Ptolomeus* a common Souldier annointed King of *Egypt*. *Agathocles* a Potters sonne crowned King of *Sicily*. O prayse his holy name, he exalted the humble, & pulled down the proude.

Ita Deo placuit, qui ad hoc fastigium imperium Persarum subuexit, Plut. in Themist. Dant superi cuncta vel auferunt. Pindarus. ust. lib. 11. Iust lib. 3. Iust. lib. 22. Luk. 2.

David

Danid confeſſed it, and *Saul* muſt not deny it, the one from the ſheepehooke, & the other from the garner: behold he will breake downe, and it cannot be buylded vp. He looſeth the courage of Kings, and gyrdeth their loyns with a gyrdle: He leadeth away the Princes as a prey, & ouerthroweth the mighty. He bringeth one out of priſon to raigne, and maketh him that is borne in the kingdom poore. He ſhutteth a man vp, and he cannot be looſed. He can ſend *Nabuchodonozer* among the beaſts, and take *Manaſſes* from his throne. Againe, he can reſtore the one vnto his wits, and the other vnto his dignitie.

1. Sam. 9.17
1. Sam, 10.24.
Pſalm. 78.70
2. Sam: 7. 8. 9.
Iob: 12. 1. 18.19:
Eccl: 4.14.
Iob: 12, 7. 8. &c.
Dan: 4.
2. Chron: 33.

Time was when *Grecia* flouriſhed, but *Macedonia* was her chiefe. *Macedonia* was aloſte, but fell ſuddenly, and came to nought. *Perſia* was in felicity, but Times moments brought her vnto miſerie. *Ægipt* was ſometime potent, but as a clowde her power vaniſhed. The World is as a ſhip on the Sea, toſſed with euery ſtorme, and turned with euery winde.

GODS WORD leades the dance, and his power commands attendance; if he paſſe by, the *Iewes* are ſafe, but if he touch, the *Ægiptians* periſh: at his becke are all. *GOD* that gaue beginnings vnto things, and being vnto the creature, will not ſuffer a ſparrow to light, or an haire to fall, without his good prouidence; much leſſe Kings Kingdomes to be altered without his ordinance; though the ſecrets of his gouernment be hidden, the iuſtnes of it is not vnknowne.

Exod. 12.

Hæc plane Deus vnus & verus regit, & gubernat, vt placet: etſi occultis cauſis, nunquam tamen iniuſtis. Aug: ciu: 5. c. 21.

Let vs all then without murmuring ſubſcribe vnto the pleaſure of the *LORD*, and followe the way the Fates command. Gods ſtatutes are inalterable, his will is law, and his law muſt not be broken. Be ledde by *GOD*, he wil lead thee ſafely: there is no withſtanding of neceſſity. *GOD* that knowes all things, knows what is beſt, he will be thy warrant. Call vpon him in the day of trouble, (his eares are open) and he will deliuer thee, and thou ſhalt glorifie him. He heard *Abraham*, for *Iſmael*: *Iacob* afraid

Pſal. 50. 15.

of

of *Esau*, *Moses* in the wildernes: the Children in the furnace, *Hezechiah* against *Senacherib*, *Daniel* in the Lyons denne, and K. *Manasses* captiue in *Babylon*.

Her aduersaries are the chiefe, Aduersaryes sprung of *Meduses* haire and *Gorgons* head, proud, proterue, vngentle, chiefe ouer gentle Princes and mercifull Kings, as were the Kings of *Israel* & of *Iudah*, Kings that euen now shewed mercy vnto others, would now be glad of others to shew mercy vnto them. Such is the inconstancie of worldly mutabillty, from the crowne to the sole there is no stability, vntill death doth end this misery. *Crœsus* King of *India* glistering in his gold, and glorying in the multitude of his riches, asked *Solon*, if euer he saw any thing more happy then himselfe: to whom *Solon* answering, hee had seene manie, yea all that dyed with the prayse of pietie: The King angry, saide, make you no account of me? to whom *Solon* answered, I confesse you are a King, wallowing in wealth, and flowing with abundance: but to call you blessed before you end your life with happinesse, I cannot: which answer *Crœsus* remembring, when he was taken prisoner by *Cyrus* King of *Persia*, cryed out, *O Solon*, *Solon*, (as who should say) now I finde thy saying true. Man in this hunting world may not vnfitly be compared to *Actæon*, transformed into a Hart, pursued by foure hunters; the flesh, the deuill, the world, and death; and may take vp his Parable, and say; God send me a happy end, for before death there is no happines. Death is the end of misery, and beginning of felicity. For paine and pleasure, as the Poets faine, did so earnestly contend before *Iupiter*, as hee not able with patience to endure their contention, chained them together with linkes of Adamant, and did knit with a knot, beyond *Hercules* power to vnty.

1. King 20. 31

Extrema gaudij possidet mœror: ab eodem namque culmine voluptas, & ei comes mœror sequitur. Plaut.

Man in this life hath alwayes two attendants at his table, mirth, and misery, ioy and sadnesse: if one bee wearie, the other is in a readinesse; they are chickens of one hen.

henne. Ioy ends with ſorrow, the one hath ſtill the other by the heele.

Cic. Tuſcul. Quæſt. *Damocles* had a taſte hereof in the felicity of *Dionyſius*; who had in the midſt of his ioyes and iunkets a ſharpe ſhining ſword hanging ouer his head, and ſtayed onely with the haire of a horſe.

γλυκὺ πικρόν. Such is the world, and all therein, ſweet bitter, bitter ſweet, a ſweet bitterneſſe, and bitter ſweetneſſe. Death onely can end the tartneſſe, and yet the nearer wee are to death, the more is our deſire to liue. Wee reuerence the aged, and the gray head (we ſay) is honourable; yet when it is come, we are weary of it: for it commeth not alone.

Non enim ſola venit.

Annos octoginta quatuor. An olde man complayning, that he carried a verie heauy burden, and being demaunded what that ſhould be, anſwered, Foureſcore and foure yeares.

Gen. 47. 9. *Iacobs* ſixeſcore and ten yeares, are but dayes few and euill. The time of mans life is threeſcore yeares and ten,

Pſal. 90. 10. and if hee continue to foureſcore yeares, his ſtrength is but labour and ſorrow, for it is cut off quickly, and wee flye away.

The ſtaffe of age, yea of youth and age, are the recordation of a life ſpent in godlineſſe, and an expectation of the other life to continue in bleſſednes: the fruition is alone, poſſeſſed after this lifes wretchednes.

Her aduerſaries, Babylonians of *Babylon*, and *Babylon* of *Babel*, confounders of confuſion, *Sion* findes it, and *Ieruſalem* proues it: *Babylon* is their confuſion. It is reported of *Celius* the Orator, that hee was ſo angry with his Clyent that would giue him no cauſe to be angrie, as he ſayde, Speake ſomething againſt me that may make vs odde.

Dic aliquid contra me vt duo ſimus. *Ieruſalem* needes no ſuch aduocate, ſhee and *Babylon* are at ods, they are two already, and *Babylon* is the Chiefe. Some if they haue no aduerſaries, will make their friends

their

their enemies. *Alexander* will nor ſpare *Parmenio*, nor *Valentinianus* his moſt deare *Aetius*. Contention is meat and drinke to them that loue no quietneſſe: Some can not liue except they goe to law. But *Ieruſalem* may be their patterne, who is now as cruelly vſed, as ſhe vnmercifully miſuſed others.

The faithfull City became an harlot, ſhe turned iuſtice vnto wormewood, and now her ſelfe doth taſte the bitterneſſe. God looked for iudgement, but behold oppreſſion; for righteouſneſſe, but behold a crying, and beholde theſe oppreſſors now oppreſt, do crie in *Babylon*; as ſhee did, ſhe is done vnto; murderers are her oppreſſors. And what is worſe, ſhe can neither liue with them, nor without them. If ſhe goes not to *Babylon*, ſhe muſt dye; and being in *Babylon*, ſhe can take no reſt; they all do hate her, ſhee remaines among her aduerſaries, as Gally-Chriſtians among the Turkes. *Plinie* reports of men in the Indiaes, that had heads like dogs: and no doubt *Sion* found ſuch in *Babylon*: It were good for Chriſtianity, that none ſuch dogged people dwelt among the Chriſtians. Sure it is, there bee too many that can kiſſe with *Iudas*, & kill with *Ioab*: that ſmite downe thy people (O Lord) and trouble thine heritage, that ſlay the widdow and the ſtranger, and murther the fatherleſſe; yet they ſay, the Lord ſhal not ſee, neyther will the God of *Iacob* regard it. Vnderſtand, yee vnwiſe among the people, let *Ieruſalem* be your warning warrant; he that chaſtiſeth the Nations, will correct. Auoide oppreſſion, and flie contention, leſt yee alſo ſerue thoſe that do oppreſſe, and be ſubiected to the aduerſaries, and ſee your enemies proſper, as did *Sion* and *Ieruſalem*, whoſe proſperity breeds their aduerſity.

Eſay 1.21.

Eſay 5.7.

Nec poſſum tecum viuere, nec ſine te, Martial.

Ier. 21.

Lam. 1.

Canibus capitibus.

Rodunt & rident.

Pſal. 94.56. 78.10.

Her enemies proſper: they haue all peace, plenty, and proſperity: her enemies, ſuch as were before her friends, as ſometime was the Babylonian to the Iew.

It was the dayly prayer of *Antigonus*, that GOD would

would defend him againſt his friends. For (ſaith he) I can eaſily take heed of ſuch as are my opē enemies. This praier had not bin amiſſe for *Syon*, when *Babylon* was her friend, but being now her enemy, ſhe hath neyther power to defend, nor pollicie to preuent.

Nam ab ijs, qui palam hoſtes ſunt, poſſū mihi ipſi mediocri diligentia cauere.

Such as proſper among their enemies the *Hieroglyphicks* doe reſemble to a roſe-tree flouriſhing among beddes of Leeks and onyons: becauſe Roſes and Violets are more ſweete and fragrant, that are planted by garlicke and by onyons. But *Ieruſalem* is ſo farre from proſpering among and aboue her enemies, as her enemies flouriſh and proſper ouer her.

Plutarch: Pierius.

Cayne is too ſtrong for *Abel*: the wicked preuayle againſt the godly: they may tune *Danids* Pſalme, and ſing *Helpe Lord*; They carrie immortall hatred in a mortall bodie: As there is no peace to the vngodly, ſo there is no quietnes among the wicked.

Geneſ: 4. Pſalm. 12.

Sathan pricks them forwards to oppreſſe the good: vice is a continuall enemie to vertue: *Pharaoh* to *Iſrael*, *Iezabel* to *Eljas*, *Ahab* to *Micheas*, *Haman* to the *Iewes*, and *Babylon* to *Syon*.

Exod. 1. 3. Reg. 19: 2. Reg: 22. Heſter 7. Sophocles. Matth:: 5.

Aristides and *Themiſtocles* being at other times deadly enemyes, during the time of theyr Embaſſage, will lay aſide their enmitie. But the *Babylonian* will at no time put it off: the *Iew* ſhall take no reſt: and if they would, yet one *Iewe* wil perſecute another (as our *Engliſh* doe in *Ireland*.) *Ieremy* ſhalbe ſtoned in *Ægipt* by *Taaphnes*.

Pacē amantes, Dēū qui eſt author pacis, amāt; quos ipſe quoq; amat vicissim Deus. Iſidor. 1. Cor: 13. 5. 6. 7. &c.

Haply it doth verifie the Poets ſpeech: and proue by practiſe he was borne to loue, and not to hate. For, bleſſed are the peaceable. They that loue peace, loue God, who is the author of peace. And God loues them that loue him. Loue is bountifull, and enuieth not. Loue is not prouoked to anger, nor reioyceth in iniquitie. Loue hopes the beſt, and ſuffereth all things.

Quæ vincit oīa, & ſine qua nihil valēt oīa, & quæ vbicunq; fuerit, trahit ad ſe oīa. Auguſt.

This is the onely vertue that conquers all things, and without the which nothing can preuaile. He that hath it,

hath

hath a load-ſtone will draw all thinge to it, But few haue got it. Loue is rare, Neighbours are ſtill at oddes: vnitie is ſwallowed vp of enmitie.

All other Countreymen meeting in a forraine ſoyle, will vnite and loue: onely *Engliſh* will be oppoſite vnto *Engliſh*, euen in *Ireland*: as if *Ireland* were the land of Ire.

Fewe ſutes before *Engliſh* came, now they ſwarme in euery place. *Engliſh* brought the *Iriſh* to know the Law, but not to keepe it. Strife brings forth ſtrife, and harme begets harme. It is better to liue by the loſſe, then goe to law: the death of hatred is an honeſt death, and the end of controuerſie is an happie end. Alcibiades. Suidas. *Semper odiorũ honeſtas occaſus eſt.* Quintil. *lib:4. inſtit.*

There is no enmitie to the enmitie of a friend, when friends proue enemies: who greater friends then the *Babylonian* and the *Iewe*, vnited in Idolatrie? and who ſo deadly an enemy to the *Iewe*, as *Babylon*, diſioyned by diſloyaltie?

Who ſeemed to *Euah* ſo true a friend as did the Serpent: but falling-fowle, what more hatefull hatred then betweene theyr ſeedes? *Eſau* and *Iacob* are brethren of religious parents: but falling out, no friendſhip, one muſt die. The beſt friendſhip *Ioſeph* ſhall finde at his brothers hands, is to be ſolde a bond-ſlaue into *Ægipt*. *Saul* was a friend to *Dauid*, when he beſtowed his daughter on him, but being his enemie, there was nought but enmitie in his hart. *Amnon* from loue, falls to loathing: the diſcord of brothers is hardly reuonciled. Geneſ: 3. Geneſ: 27:41. Geneſ: 37. 1. Sam: 18. 27 29. 1. Sam: 19, &c. 2. Sam: 13

Anger is a very heauy thing, and an euill incurable, eſpecially when friends and louers fall at variance: Then there is a rekicking as an Aſſe, and backe-ſmiting as an Horſe. Then we rauine as a wolfe: fret in our greace, as a Bore: rage as a Lyon: ſting like the ſcorpion: poyſon like the aſpe: and hurt our neighbor, like the viper. Is he a man that hath no charitie? but ſuch are her enemies. Her enemies proſper: proſper in peace, plentie, aboundance: yea, in ſuch abundance as they haue money to let Euripr *Cũ recalcitres vt aſinus, feriasve equus, carnũ tuã impingues vt vitulus, rapias vt lupus, ira frendeas vt leo, &c.* Chryſ. Deut: 28, 44

to

to vse: They haue turned the Gentils curse vnto the Iew: the *Babylonian* is able to lend money to the *Iew*, not the *Iew* to him.

An eating Curse permitted to the Iewe, to roote out the *Chananite*, but now practised by the *Babylonian*, to destroy the Iew. I would it were not seated so sure in Christendome. The permission is to lend a stranger vpon vse: but the inhibition forbids lending vpon vsury to thy brother, that the *LORD* may blesse thee. The poore and the vsurer meete together: if they meet, hee is in for a Byrd, let him get out how he can, he is in his lurch: in the bookes of deceyt: a deceyuer and an vsurer are voyces conuertible: A Miller and an Vsurer grinde both, but a different matter: the one grindes corne, and the other the faces of the poore. An vsurer is crafty, fraudulent and vnmerciful. Vsury brings the borrower to his death, and pouerty houls after him to his graue. *GOD* forbids this kinde of gathering goods, saying, *If thy brother be falne to decay, thou shalt relieue him, thou shalt take no vsury of him, thou shalt feare the LORD thy GOD, that thy Brother may liue with thee.*

A man may easily stay a man falling from an Horse, but being down, cānot so easily lift him vp. Thou must lend, but not as an vsurer. This is Gods law, & he that turns away frō hearing his praier shalbe abominable. *Aristotle* cōioyns vsurers with bawds, for the likenes of their gettings. *Augustine* makes the vsurer couetous & a thiefe, like *Symeon* and *Lewi*, brethren in iniquitie. *Musculus* couples vsurie with deceit and periurie, & *Lauater* to drunkennes and adulterie, all chickens of one brood: Sathan the hatcher. The continuing sinner is the Diuels childe. Vsurie is the ouerthrow of mercie.

It sells the Ayre: and takes money for the Time, it plants without Earth, and reapes without seede: it poysons the Patrimonie, and kilies the taker. It is like the stinging of *Aspis*, which casts a man into a deadly sleepe, but in his sleepe, it puts him past all recouerie. As the

Har-

Deut: 23.20.

Prou. 29 13. Tekakim. *Doli, fraudes*, Vatabl. *Vir vsurarum, vbi fraudum: fraudulentus, doloſus &c.* Vehish, tekakim. *Tuba, dolus, fraus. Vir contritionis. A. D qui conterit illū fidentē illi, & non cauentē ab illo, & fraudat illum ore ſuo* Pagninus. *Nihil interest inter funus & fœnus: nihil inter mortē diſtat & ſortem, perſonat funebrem vlulatum fœneris vſura.* Arabi of. *lib. Tob. c.* 10. Leuit: 25, 55. 56, &c. Exod: 22. 25. Prou. 28. 9. Aug de baptiſ.

Harpyes deuoured the Troians meate, so the Vsurer eates vp the labors of the poore: he is a Cormorant, a Rauen, a *Mastic*, a biter, a Serpent: and as the Serpent stinging secretly is very little felt or perceiued in the beginning, but after increasing to a weightie summe deuoures both his mony and the man. In times past Vsurers were called Imblicans, compared vnto Lepers, not fit for mans societie: they are ill reported of, cursed of the poore, and hatefull both to God and man. The heathens did banish it, the Scriptures condemne it, all good men detest it; he is not welcome to heauen, Christ cannot abide it, and will the Christians practise it? It is a worke of darkenesse, an enemie to Charitie, opposite to Nature, the childe of Babylon. Yet worse is practised in Ireland, three pence in the pound by the weeke (some say more.) Babyloniſh crueltie, I thinke, the Iew found not so bad in Babylon.

Her enemies prosper. Prosperitie is good, but not the best to all, nor alwayes best. The wicked haue it, which grieues the godly: but they quickely loose it, which paines the wicked. I fretted (saith *Dauid*) at the foolish, when I saw the prosperitie of the wicked: for they are in no bonds in their death, but they are lustie and strong, they are not in trouble like other men, neither are they plagued with other men. Therefore pride is as a chaine vnto them, & cruelty couereth them as a garment. Their eyes start out for fatnesse, they haue more then heart can wish; they are licentious. Loe these are the wicked, yet prosper they alwayes, and increase in riches. Certainely, I haue clensed my heart in vaine. Then thought I to know this, but it was too painefull for me, vntill I went into the Sanctuarie of God, then knew I their end. Surely thou hast set them in slipperie places, and castest them downe into desolation. How suddenly are they destroyed, perished and horribly confounded as a dreame, when one awaketh? Things temporall

Psal 73. 2. 5. 4, 5, 6, 7, &c.

porall are momentany, the portion of the wicked: Yet there is no ſea more dangerous to eſcape, then the conſideration of the wicked mans proſperity, and the godly mans aduerſity; the onely ſhippe to carrie vs ſafe aſhore, is the croſſe of Chriſt. Hold faſt to that; as for the flouriſhing of the vngodly, when their exaltation is at the higheſt, their ſudden downefall ſhall bee the heauieſt. The higheſt tree hath the greateſt fall, Proſperity breedes pride, and pride will haue a fall.

Dan. 4. Dan. 5. I cut downe *Nabuchodonozar*, and *Balthazar* was not exempt. *Pompey* was great, and *Craſſus* not the leaſt, they flouriſhed in their fortunes, and periſhed in their follyes; had they beene acquainted with affliction, they had not ſo ſpeedilie taſted of perdition. Paine breedes pleaſure, and ſoreneſſe ſafetie.

Argumentum enim ſalutis eſt vis doloris. Greg. lib. 6. mor. c. 17. The Father will correct where he loueth moſt, and the Lord will puniſh where he affecteth beſt: and bleſſed is the man whom the Lord doth chaſtice.

A man hath two ſonnes, the firſt is full of hope, the ſecond voide of all: the firſt is beaten for euery fault, the ſecond not touchт for any. The firſt grieues to ſee it, not knowing the inheritance is kept for him: the ſecond reioyceth at it, ignorant the inheritance ſhall bee taken frō him. God is this Father, his children are men good and bad; he ſpares the bad, expecting their repentance, but puniſheth the good, conſeruing their inheritance. There is more danger in proſperity then aduerſity; Let vs therefore ſerue the Lord in feare, & reioyce in trembling. Proſperity lets looſe the reine to all impiety, when aduerſity curbes him from iniquity. Proſperous *Dauid* let looſe his body vnto wantonnes, but troubled *Dauid* praies for his ſoules deliuerance; proſperity corrupts, aduerſity corrects; what peace hath made intemperate, trouble maketh moderate; worke is better then wantonnes. The Romanes were neuer worſe then when they wanted worke. *Venus* wanton art is entertained of an idle heart; prayer, care, and

Pſal. 2. 11. 2 Sam. 11. Pſal. 116. 3. 4.

feare

feare, languish in prosperity: better is the house of fasting, then the house of feasting; a ful belly shames not to sleepe at Sermons: as the rod is to the Schoole-boy, so is affliction to the Christian: Christ keepes a Schoole, and his best schollers feare most the rodde; to them tribulation breedes patience, patience triall, triall hope, hope maketh not ashamed: Prosperity is a stepdame vnto vertue.

It is harder to subdue prosperity then aduersity, it is like to an vntamed horse which will cast his rider. Let *Babylon* enioy prosperity, but let *Sion* looke to the cause of her infelicity, which are her sinnes. Let vs all repent.

3 For the Lord hath afflicted her for the multitude of her transgressions; wherein are expressed the cause of her afflictions: and the afflictor; the cause, her sinne; the afflictor the Lord.

1 Her transgressions were all kind of disobedience, generall and particular: defections, rebellions, for the multitude and amplitude of her transgressions, a little wound may kill a man, but great slashes must needes destroy: many littles will make a mickle, many little sands wil swallow vp a horse, but the maine Sea wil deuoure horse and man.

The world and all therein were made of God, by God vnto his glory; he disglories God that is defectiue in his seruice: euen ciuill vertues, that haue not reference to his glory and commaund, are but glistering sinnes. God requires not so much the excellencie of the action, as the obedience to his will.

Saul had a glorious pretence for his transgression when hee reserued *Agag* the King, and the best of the cattle for the sacrifice of the Lord. But sayth *Samuel*, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed: To obey is better then sacrifice, and to hearken is better then the bloud of Rams. God did not so much regard the apple which *Adam* eate,

1 Sam. 15, 20, 21. Gen. 3, 3.

1 Tim.2,14. as the tranſgreſſion of his commandement, which ſayde,
1 Sam.15,23. Thou ſhalt not eate. Rebellion is as the ſinne of Witchcraft, and tranſgreſſion is wickednes and idolatrie. I ſpake not to your Fathers, ſayth the Lord vnto the Iewes, when I brought them out of *Egypt*, concerning ſacrifices; but this I commaunded, Obey my voyce, walke in my waies which I commaund you, and I will bee your God, and you ſhall bee my people; but they would not obey, nor incline, but went after the ſtubbornneſſe of their wicked
Ier.7,22,23. heart (note their defections & tranſgreſſions:) euen ſince the day your fathers came out of *Egypt* vnto this, I haue ſent all my ſeruants the prophets, riſing earely, yet would they not heare me, nor encline their eare, but hardned their necke, and did worſe then did their fathers. I would ſcripture threatnings could conuert *Ireland*, and holy admonitions ſerue for *England*, then ſhould not Gods ſacred will and ſeruice bee thus neglected and tranſgreſſed.

The defects of *Sion* and her tranſgreſſions may bee reduced into theſe three heads, Idolatrie, contempt of the Miniſterie, and ſtubborneſſe in grieuous ſinnes and offences; from which if wee could acquite our ſelues, then woe were happy.

Idolatrie is a ſinne, a great ſinne, a grieuous ſinne, the
Lament.1.8. ſinne of ſinnes, it makes other gods, euen gods of gold:
Exod.32 30. 31. The Prophet wonders at it, ſaying in the perſon of God:
Ier,2.11,12. Hath any natiō changed their gods? but my people haue chaunged their Glory for that which doth not profite.

Had the Prophet beene now in *Ireland*, he might haue anſwered himſelfe, and left off to wonder, where their fathers went to Church, and their children goe to Maſſe: which defection is ſcarce 40. yeares of age. In the greateſt apoſtacie of the Iewes, God left 7000. Iſraelites that neuer
1 King.19,18. bowed to *Baal*.

We hope the ſame of *Ireland*: if the Lord ſhould make a

search, he should finde many, that neuer kissed nor bowed vnto the Idoll: but for the most part, we may crie out of them, as the Prophet proclaimed of the Iewes, & say, Be astonied O yee Heauens, and be abashed O thou earth: for this people haue committed two euils, they haue forsaken God, the fountaine of liuing waters, and digged them pits, euen broken pits that can hold no water. Alas their idols cannot saue themselues, much lesse a sinner, they haue no feeling in their hands, nor speech within their mouthes: will you liken God to those, the works of mortall man? Can the worke make the workeman, or the bread the Baker?

Ier. 2, 13.

Esay 40. 18. 19

Non dij sunt idola, sed lapides potius & dæmones. Theophylact. in 1 Cor. 8.

Nulla vera religio est vbicunque simulacrum est. Lactan. lib. 9. cap. 17.

Esay 44. 10.

Bel. lib. 2. cap. 5. de imaginibus.

Idols are no Gods, but rather stones and Deuils: infinite then are the stockes, stones and deuils that trouble *Ireland*, and yet they thinke they serue the Lord. Whereas there can be no religion where an Image is in place; for true religion lookes alwayes vnto God, and not vnto the Image; Images are no gods, they are good for nothing: but they will say, Image-worship is not Idolatry; for an Idoll is an Image of that which is not.

It is a question what were Saint *George*, Saint *Christopher*, Saint *Gobbinet* with a legion more of Irish Saints, whose Images are worshipped: the brazen Calfe, wherein the Israelites worshipped God, was an Image and an Idol; then to worshippe God in any image, is idolatrie. The Carpocratians were accused of Idolatrie for worshipping the Image of Iesus, and the Collyridians condemned for Heretikes, because they worshipped the Virgine *Marie*.

Exod. 32.

Irenæus lib. 1. cap. 23. Epiphan. lib. 3. Hæres. 79.

The seruice wherewith *Anna* serued God was praier, and fasting. Gods seruice is giuen to the Saints, we fast their Eues, and pray vnto themselues: wee pray for helpe vnto the virgine, and say, Lord saue vs for the Virgines sake: yet Christ diuided not his honour: and lest our Irish should want a Saint, vpon occasion they will call vpon their chiefe Lords whom they neuer saw.

Luk. 2. 37.

Ter virginem Mariam concedat nobis Dominus salutem.

Wisd. 14, 11, 12, 13. The beginning of Idols was the inuenting of whoredome, the vaine glory of men brought them into the world, and Idols were worshipped by the commandement of tyrants; the children and fruit that sprung from Idols and idolatrie are ignorance, error in the knowledge of God, strange rites, fond ceremonies, vncleannes of life, defiling of the marriage bed, adulterie, vexation, treason, bloud, slaughter, theft, deceit, corruption, vnfaithfulnesse, periurie, tumults, and disquieting of the good; surely the worshipping of Idols is both the beginning, cause and end, of all euill and calamitie: both the Idoll and the Idol maker are accursed; for the Lord hateth both the vngodly and his vngodlinesse, euen all the workers of iniquity shall bee destroyed, the Image is a doctor of fained lyes, and the stocke a doctrine of foolish vanity, therefore will I execute my wrath, saith the Lord, mine eyes shall not spare thee: O houle yee Priests, the dayes of slaughter are accomplished.

Wisd. 14, 8, 21 22, Psal. 5, 4-5. Abac. 2. 18. Ier. 10. 8. Ezech. 8, 18.

2 Head of their and our sinnes is the contempt of the Ministery: Hee that speaketh euill of the Minister, speaketh euill of Christ, and he that despiseth the Minister despiseth Christ: He that contemneth the messenger, contemneth him that sent him.

Luke 10.

Melchizedech King of *Salem* was the Priest of the high God, and blessed *Abraham*; neyther was *Samuel* vnhonored of the King, yea the Prophet makes the Prince be honoured, as *Samuel* did to *Saul*. Priests are parents, parents must haue honour. The dogs will keepe their Masters houses, the Storkes nourish their aged parents, and beasts be thankefull vnto them from whom they receyue a benefite: out of doubt, Prince and people are the children of the Priest. And will the child laugh when the father weepes? yet this age puts it into practise, more is the pitty. When *Constantine* the Great had receyued the complaints of certaine Bishoppes, contending among themselues

Heb 7. 1 Sam. 10. Exod. 20. *Greg.*

ſelues, without reading he threw their bils into the fire, ſaying, God had made thē alſo gods, & giuen them power to iudge the Prince. Great reſpect and honour did *Alexander* giue to the high Prieſt *Iaddus*, though a Monarch and a Heathen. Such reuerence did *Numa Pompilius* the ſecond King of *Rome* beare vnto the Prieſthood, as himſelfe refuſed not to be a Prieſt; and the Egyptians did chuſe their king from among their Prieſts: yea all the firſt borne from *Noe* to *Aaron* were Prieſts, and did ſay grace, giue thanks, and bleſſe the people at their feaſtings, meetings, and oblations: was any heire better landed then the eldeſt ſonne of *Noah*? But alas, how vnhappy then are Miniſters in this leaden age, where the Sunne is darkned, the light obſcured, and the dignity of the Miniſtrie cleane defaced? Pouerty breedeth contempt, Prieſts are poore: he that beſtowes a Benefice will haue the benefite: Impropriations deuoure the properties, the particles eate vp the principall, impropriate Parſons will partake the offerings of the Altar; an olde mantle cannot paſſe quietly by their noſe. What with concealed particles, impropriate Biſhopricks, & Vicarages, Benefices reſerued *ad Menſam Epiſcopi, & ſtudendi gratia*, to keepe Recuſants ſons at forrain Schooles, ſequeſtrations, & the like; the Miniſter may goe to market with a wallet, but returne home without his meat.

Bridget ſayd long agoe, the Prieſts had brought the cōmaundements into a briefe compendium, turning ten into one, Giue vs money: but now the laity are better ſcholers in the ſchoole of Papiſtrie, and turnde the Miniſtery to beggery, whereas twenty Iriſh liuings can ſcarſe maintaine a man; they are ſmall: the beſt, if any good, ſhalbe vnited to Impropriates, reſeruing twenty ſhillings out of twenty pound to ſerue the Cure. *Boniface* was called a gulfe inſatiable: ſure it is, the vnſatiable gulfes of *Irelād* haue ſwallowed vp the maintenance of the Miniſtry. The world is ful of *Ahabs*, euery one deſires *Naboths* vineyard;

Deus vos conſtituit Sacerdotes, & poteſtatē quoq; vobis dedit de nobis iudicandi. Euſeb. hiſt lib. 10 Ioſeph. antiq. lib. 11.

Alex. ab Alex. lib. 2. c. 8. Omnes primogeniti a Noe vſque ad Aarō, erant Sacerdotes, qui in communib, & oblationibus bined cibāt, Magiſt. hiſt. Vae igitur nobis, qui in iſta infelicia tempora incidimus in quibus ſol in tenebras eſt conuerſus; in quibus tanta dignitas adeo obſcuratur, & euanuit, vt non appareat. Hugo de ſanct. victor. Pauper vbique iacet.

Sacerdotes decem mandata in vnum mutaſſe ſol. Da pecuniam, Anno 1370.

Iezabel is at their elbowes. *Ieroboams* Prieſts and pouerty haue brought contempt vnto the Miniſtrie. The Phyſitian, Lawyer, Leader, Seaman, Tradeſman, Husbandman, Victualar, Labourer, Landerer, Porter, Hireling wil haue maintenance for themſelues and familie: onely the Miniſter muſt ſerue for nothing, & liue according, as if hee play the Camelion, liue by the ayre: poore almes GOD wot, muſt be his maintenance.

A poore Miniſtrie brings contempt vnto Diuinity: Learning hath no ſuch enemy as ignorance: Ignorance is the mother of hereſie, blind Prieſts leading blind people, how ſhal they eſcape the ditch? but though they be ignorant, they doe not beg: Biſhop had preuention, laying hands vpon men of trade that whē their Miniſtery failed, their trades might help howſoeuer. *Chorazin* hath a wo; the contemned Miniſtry brings a curſe: for whoſoeuer ſhal not receiue Chriſts meſſēgers, nor heare their words, whē they depart out of that houſe or City, and ſhake the duſt from off their feet; it ſhall bee eaſier for *Sodome* then for them; yet fire and brimſtone were prepared for *Sodome*. Woe to the rebellious children, which ſay, See not, Propheſie not: This iniquity ſhall be as a wall that breaketh in a moment, as a Potters pot which is broken without pitty: for when I ſpake vnto you, you would not heare, (ſaith the Lord:) the contempt of the Miniſtry is the contempt of God: Therefore will I make this Temple as *Shilo*: I will caſt them out of my ſight.

Mat. 10. Ier. 26.

Math. 11.

Mat. 10.

Gen. 1. Eſay 30. 1. 10. 13. 14.

Ier. 7. 13. 14. 15.

The contemners of Gods word ate in the Lords hand, as a veſſell in the Potters: yet they ſay, Let vs deuiſe ſome miſchiefe againſt *Ieremy*. Now will *Paſhur* ſmite *Ieremie* for Propheſying, and put him in the ſtockes: but his name is therefore called *Magor-miſſabib*, feare round about: yea *Ieruſalems* contempt of the Prieſts brought ſuch a plague vpon her, as whoſoeuer heareth it, his eares ſhall tingle: becauſe they will not heare the words of the Prophets & ſeruants of the Lord, God will make the City a curſe to

Ier. 18. 18.

Ier. 20. 2. 3. 4.

Ier. 19. 3. Ier. 26. 4. 5. 6.

all

all nations. Yet in ſcorne they ſay, Come let go heare what he will ſay: as the Epicures and Stoickes ſay of *Paul*, what will this ſpermologue, this vaine babler, this boſome fellow ſay? The practiſe of theſe gadding dayes, and itching times: we will and we will not, heare a ſermon and heare not: one will heare what plain *Iohn* will ſay, another will ſee how the Commedian doth act: a third, how the Comicke doth bite: a fourth will heare none at all: one babbles, another hath no ſubſtance: hee Preacheth out of his note: that mans ſermon is none of his owne: that man is no ſcholler: this is vaine-glorious: ſuch an one is Popiſh: he a Puritane: a loathing ſtomacke loues no meate. But when all theſe plagues ſhall come vppon them (as loe they ſhall) then ſhall they know there was a Prophet among them.

Ezech 33. 30. 31. σπερμολογος, is compared to the bird Frugilega, that gathers the ſeeds which other men ſow, and liues by others means labour. Gaza.

Ezech 33, 31, 32.

The ſcorner of the Miniſter is a ſcorner of his owne ſaluation: there is no ſaluation without faith, nor faith without hearing, nor hearing without a Preacher: who ſhould bee heard becauſe he brings the tidings of peace.

Rom. 10, 14, 15.

But the dayes are come, that *Eliah* is *Ahabs* enemy though a ſure friend vnto his ſoule: *Ahab* will be *Michaias* foe, though *Michaia* bee the beſt Counſeller for *Ahabs* life.

1 Reg. 10, 21. 1 Reg. 22, 24. 25.

There be many curſes in the Scriptures: contempt of hearing is the cauſe of all. The ſword, the famine, the peſtilence, yea the citie giuen vnto the Caldeans, becauſe they would not heare the Prophet. But their contemning of the Prophet muſt not confound the Preacher: for all their mockings *Paul* will not bee aſhamed of the Goſpell. Hee that deſpiſed the law of *Moſes* muſt die without mercie. How much more hee that treadeth vnder foote the Sonne of God, counting the blood of the Teſtament as an vnholy thing, and doth deſpite the ſpirit of grace? Not the Phariſes but the Publicans heard and repented: for the Phariſes and Lawyers deſpiſed the counſell of God againſt themſelues.

Deut 28.

Ier. 25. & 29.

Rom. 1. Deut. 17, 6. Deut 19, 15.

Iohn 21, 32. Luke 7.

The

Iohn 7. Iohn Ep. 3.9. The Phariſes and Princes beleeued not, yea they thought the multitude accurſed that did beleeue. *Diotrephes* which loued the preheminence, receyued not the Apoſtles. Pride and preaching will not dwell together: Pouerty is not welcome to Nobility: the Goſpel is preached to the poore.

Luk. 4.

2 Tim. 4 5. *Dives* made not much of *Moſes*: Neyther doth the worldling of the word; yet *Timothie* muſt doe the worke of an Euangeliſt. And the Preachers preach Chriſt for Ieſus ſake.

What if they be afflicted with pouerty, they ſhall not be ouercome of pouerty; if perſecuted, yet not forſaken: caſt downe, yet they ſhall not periſh: if euery where they carry about in their bodies the dying of the Lord Ieſus, and be as *Paul*, a true Saint *Chriſtopher*: yet Chriſt did more for the, that for their ſakes ſhed his precious bloud, and for their ſaluation layde downe his ſacred ſoule.

χριστοφόρον ἀγιαρα,

3 The third generall head of their tranſgreſſions, is their ſtiffenecked ſtubbornneſſe, and impenitent continuance in ſinnes moſt grieuous, and offences moſt intollerable: the whole head is ſicke, and the whole heart is heauy, from the ſole of the foot vnto the head there is nothing whole therin, but wounds and ſwellings and ſores full of corruption. They are full of Eaſt manners, they are Sorcerers as the Philiſtines. They that leade them, cauſe them to erre, they beate the people into peeces, and grinde the faces of the poore: the daughters of *Sion* are proud and haughty, they walke with ſtretched out necks, with wandring eyes, and mince it as they goe, and make a tinckling with their feet: their ornaments are ſlippers, calles, round tires, ſweet balles, bracelets, bonnets, tablets, earrings, muffers, coſtly apparrell, veiles, wimples, criſping pins, glaſſes, fine linnen, hoodes, lawnes: yet their tranſgreſſions ſhall remoue theſe, and in ſtead of ſweetnes place a ſtinking ſauour, of dreſſing the haire, baldneſſe, &

Eſa. 1.5.6.

Eſay 2.6.

Eſay 3.8.15.

Eſay 3.16.

Eſay, 3 18. 19.

of

of a ſtomacher, a gyrding of ſacke-cloath.

They are full of auarice, couetouſnes, and drunkennes: their hearts are heauie, eares dull, and their eyes ſhut. The prieſtes that ſhould miniſter the Law, neyther knowe nor ſeeke the Lord, they ſanctifie not the ſaboth. There is no iudgement, no truth, alſo they ſweare falſely, there is not a righteous man in *Iudea* and *Ieruſalem*. They haunt harlots houſes, commit adultery, neigh after their neighbours wiues: they ſet ſnares for men, their hart is rebellious, they haue broken the yoke; They will not ſuffer *CHRIST* to raigne. Their Princes are companions of theeues: Euery one loueth gyfts: Pride hath budded, crueltie is riſen vp into a rod of wickednes.

Ier. 5.3.7.8. 23.26. Pſal. 2. *Vincula ſunt leges, quibus ſubditi ſolent vinciri, & conſueuerunt in officio ſuneſ ſiue limina imperii.* Vatab.

Eſa: 1,23. Ezek: 7.10.11. Mich: 3.2.11. Eſa. 56.10.11. Mich: 3.2: Mic: 6,10,11.

They couet fields, and take them by violence: he that will propheſie Wine and ſtrong drinke, is a Prophet for this people; the watchmen are blind, haue no knowledge, greedy dogs, neuer ſatisfied, the great men hate the good, and loue the euill: The ſcant meaſure, wicked ballance, and bags of deceitfull weights, are in their houſes; there is no truſt in a friend, confidence in a counſellor, nor faithfulnes in a wife; the Daughter is againſt her Mother, the ſonne againſt the Father, the Hoſt will deceiue his gueſt, there is no truth in brother-hood: a mans enemyes are them of his owne houſe: the good man is periſhed out of the earth; compared by *Ieremie* to a harlot, a plant, a wilde aſſe, to a diſobedient wife, to rebels, traytors, and to what not?

Mich: 7,5,6. Mich: 7.1. Ier: 2,20 21. Ier: 5.20. Ier. 6,28:

Oh my bellie, my bellie! I am payned euen at the very heart, I cannot be ſtill, my ſoule hath heard the ſound of the Trumpet, and of the *alarum* to battell. Saith the mightie *GOD* of *Iſrael*; *Shall I not be auenged of this nation? yes, I will auenge me of mine enemies. I will kindle a fire in Ieruſalem, and it ſhall not be quenched. Deſtruction vpon deſtruction, the earth ſhall mourne, the heauens be darkened, and the whole Cittie ſhall flye: Goe into the thickets, and climbe vpon the rockes, euery Cittie ſhall be forſaken, and not*

Ier: 4.19. Ier: 5. 29 Eſa: 1,24. Ier: 17.27. Ier: 4,20,28:

a man dwelling in them.

Damnoſa quid nõ minuit dies? aetas parentum peior auis tulit nos nequiores, mox daturos progeniem vitioſiorem: Hora:

Hos vtinam inter Heroas natum tellus me prima tuliſſet.

And were theſe greater ſinners then the reſt? It is to be feared, the Chriſtian doth iuſtifie the Iew: the world waxeth worſe and worſe. The ſiluer was worſe then the golden age: the leaden then the ſiluer, and if there bee a worſe then leaden, it is this wherein we liue. Happy had it bin for vs, if we had liued when the world was good. But to returne vnto the *Iew*, were they idolaters? and do not our maſſes, maſſ books, Idols, pictures, Crucifixes, and ſuch like, about our houſes, necks, wriſts (like *Beſſus* ſwallow) bewray vs to be Idolaters? Chriſt offered himſelfe once for ſinne, and ſaide, *It is finiſhed*; the maſſe doth ſacrifize him often both for quick and dead, yet all not ended: men goe ſtill and daylie vnto purgatorie, and the maſſe muſt fetch thẽ out. Chriſt muſt be offered, though after death come iudgement. Bloudy *Iewes*, to crucifie the Lord, but moſt bloudy prieſts to retorment our Sauiour: to rebring him from heauen, where he ſits by his Fathers ſide; & bring him vpon the altar (as vpon a ſtage) there to be offered by the prieſt, and adored of the people. As the *Iewes* were very cunning in making their wooden gods: ſo are the papiſts very expert in framing their breaden Idols. The carpenter hewes the tree, ſtretcheth out the line, faſhioneth it with a red threede, plaineth it with a plainer, purtraieth it with a compas, maketh it after the figure of a man, and doth worſhip it for a God. The baker takes the meale, boults it, makes the dough therof, mouldes it to the faſhion of a cake, claps it into the preſſe, to take the impreſſion of an Idol, which the prieſt conuerts into a god, and the people fall downe vnto it, ſaying: (when the Hoſt is eleuated) I worſhip thee *O CHRIST* with all praiſe & benedictiõ, for by thy moſt bitter death thou haſt redeemed my ſoule from endles affliction. Haue mercie vpon me O deare *IESVS*, and graũnt that thy death be neuer fruſtrate in mee: and at the eleuation of the Chalice, they crie all: All haile moſt precious and bleſſed bloud, flowing

Damnoſa quid nõ minuit dies? Hora: lib. 3. Ode 6.

Hos vtinam inter Heroas natum tellus me prima tuliſſet. Hor: lib. 1. Epiſt. 10, 10 Ioh: 19, 13, Conc: Trid: ſeſſ: 22, c, 2. Heb: 9, Heb: 1, Acts 7, Col. 3, Phil: 3, Concil: Trid. Seſſ: 13.

Eſay: 44, 13, 14.

ing out of the side of my Lord and Sauiour *IESVS CHRIST*, washing away the spots both of the old and new offence: cleanse, sacrifice, and keepe my bodie and soule, I beseech thee, to euerlasting life: and yet it is but wine and water, which the people neuer taste: which made a plaine *Irish-man* call the priest a churle, because he dranke vpall, and gaue his Ladie none: And when the priest kisseth the *Pax*, he cryes, Oh Lambe of *GOD* that takest away the sinnes of this world, Haue mercie vpon vs; Oh Lambe, &c. Giue vs peace and quietnes: Deliuer vs (wee beseech thee *O LORD*,) from all euills, past, present, and to come; and by the intercession of thy most blessed, and glorious Mother, the *Virgine Marie*, and of thy holy Apostles *Peter* & *Paul*, and of all thy Saints, mercifully graunt vs peace, that we being helped by the helpe of thy mercie, may continually be free from sinne, & safe from all perturbation of body and minde. And when the people kisse the *Pax*, they must say, Giue peace in our dayes (*O LORD*;) because there is none other that fighteth for vs, but only thou *O GOD*. And yet all this is but a piece of bread. But prayer must be made only vnto God, in the name of Christ, with Faith neuer doubting: which can not be, when we put trust in bread, and confidence in Saintes, praying in the merites and prayers of holy Saint *Anne*, S. *Katherine*, S. *Barbara*, and all other virgins, widdowes, and chast women, haue mercie vpon vs. But I maruell our *Irish* Saints, are neither in calender nor in the Letanie, it seemes they were neyther knowne to God, nor to the Pope. Howsoeuer this grosse idolatrie is not regnant ouer all, yet whoring after our owne inuentions, making our bellie our god, and our profite our Lord, hath ouer-spread the world, and subiected all men to theyr gouernment.

Math. 6. Ier. 19,5. Ioh. 14, 13,14. Ioh. 15,16. Math. 21. 22. Luc. 7.20. Iac. 1,6.

The Concupiscence of the Flesh, of the Eyes, and the Pride of life, are the three vsurping Lordes of this inferiour world. Three things destroyed the old world, Luxu-

Luxurie, couetouſneſſe and tyranny. Pride is both mother and daughter of them all. As pride begets all ſinnes: ſo all ſinnes maintaine pride: no ſinne without pride, no ſinne to pride: the ſinne of *Saul*, *David*, of *Salomon*, of *Amaſias*, of *Nabuchodonozar*, of *Pharao*, of *Haman*, of *Dines*, of *England*, of *Ireland*, of all. Three things make vs proude, our Progenie, properneſſe, and power; and it ariſeth from a threefold head, a contempt of others, a vaine admiration of our ſelues, and the ſuppoſed excellency of our place.

Superbia eſt initium, finis, cauſa omnis peccatorum. Aug.
1 King. 14.
Dan. 4.
Eſter. 7.
Luk. 14.

It is vpholden by power, honour, riches; and brings vnto deſtruction, grace, Wiſedome, beauty. Runne thorow all the degrees of pride, and tell mee, if the Chriſtian doth not iuſtifie the Iew: are wee content with that eſtate whereunto God hath called vs? if we be, we do not imitate our father *Adam*. Doe we not ſwell, reioyce, and bragge of the goods of fortune, the body, and the mind? if not, we forſake the company of *Senacherib*, *Herod*, *Nabal*, *Dines*, and al contemners of the poore. Are we not proud of the countenance of our betters? if not, wee are not for *Hamans* company, nor to attend at the Court, where pride ſo puffes, as the ſeruant is more ſtately then his Lord. Are we not wiſe in our owne conceites? if not, we are not for *Achitophel*, nor fit to make a trauellers? Do wee not truſt more to our owne merites, righteouſneſſe, and ſatisfactions, then in the ſole mediation of our Sauiour? if not, we are no mates for the Goſpell-man, that ſayde, All theſe haue I done.

Si tibi gratia, ſi ſapientia, formaque detur: ſola ſuperbia deſtruet omnia ſi comitetur.

Verily, wee thinke our ſelues able with our owne winges to flye to Heauen, like the proud Phariſie and fantaſticke Papiſt, proud in ſpirit, becauſe they are not as other men, nor as the Publicans.

But let it be what pride you will, were he as high as Heauen, it will bring him as low as Hell: for pride goeth before deſtruction, and an high minde before the fall. Oh that our proud Peacockes, and

Prou 16. 18.

Cauel-

Caueleers beheld their pruned feathers in the glaſſe of their mortality, and would meditate vpon their ingreſſe, progreſſe, egreſſe, what they were, are; and ſhalbe.

The ſtoupe-gallant would come vnto them, and commaund to ſtrike the ſayle, or elſe the ſhip will ſinke: the tempeſts of oppreſſion haue been too heauie on her, the blaſts of lying, curſing, ſwearing are ready for to ſinke her.

The curſe wil enter into the ſwearers houſe to cut him off, as well on this ſide, as on that. Swearing defames the name of God: it is the ſecond from Idolatrie, a diſpenſation is hardly procured for a periurer. God is the obiect of his periurie, the fayrer obiect, the greater ſinne: Satan is leſſe fearefull then the ſwearer, hee is more audacious then the Diuell, hee takes in vaine the name of God in deſpite of his commaundement. He is a falſary, a thiefe, a ſacrilegious theefe, that ſteales his Maſters Seale to put it to a lye; hee prepareth a rope to hang himſelfe. Euery oath muſt be attended with truth, iudgement and righteouſneſſe: it muſt neyther be falſe, raſh, nor to our neighbours hinderance. But alas, in this ſinne alſo the Chriſtian doth iuſtifie the Iew, more then the Iew the Sodomite; yet lying *Cain* was made a runnagate, and the blaſpheming Iſraelite was ſtoned to death.

Caſt off lying, But aboue all things ſweare not: it breakes Gods commandements, and ſells his Sonne: yet it is not worth our vttering that is not ſeaſoned with an oath.

The Iewes would teare their cloaths to heare the name of God blaſphemed. *Pilate* when he heard the name of the Sonne of God, did quake and tremble, feare and reuerence binds the very heathens to obedience; they dare not ſweare that are in feare. Among the Turkes a Swearer, were hee as rich as *Cræſus*, is not ſuffered to bee in office or authority.

Zach. 5. 3.

Iac. 2.

Ier. 4. 2.

Ezech. 16. Gen. 4. Leuit. 24.

Ep. 4. 29.

Mat. 26. Mar. 14.

Ioh. 19. 8.

Tripolitanus.

The

The Egyptians punish swearing with death, and for one mans blasphemie there dyed in the hoast of *Senacherib* 185000. in a night.

2 King. 19.

2 Sam. 24.

Saules posterity are hanged for their fathers periurie, and for *Hoseas* periurie Israel is ledde into captiuity; and were not God more mercifull then wee are dutifull, this Christ-rending sinne, would rend in twaine the earth, as it did in the time of *Corath*, *Dathan* and *Abiram*, to swallow quicke the blasphemer with his blasphemie.

As wee exceede the Iew in this and former sinnes, so are we not behind with him in any wickednes: to breake the Saboth, contemne the word, despise the Preachers, is as frequent on the Sunday, as the market is open to buy and sell on Saturday; yet this is no new commaundement, but as ancient as *Adam*, instituted in Paradice, and foresigned with *memento*, Remember: ordained to preserue the Word and Ministery, to exercise piety and religion, and to obserue good order and godly discipline.

Ezech. 20, & 21. & 22, & 23, &c.

The Apostles, Prophets, Pastors, Teachers were giuen, made, appointed for the gathering of Saints, the worke of the Ministrie, and edification of the body of Christ.

Kings are called nursing Fathers, and Magistrates nursing mothers of the Church. God increase the number, the Church hath need. *Iehosophat* will abolish Idolatrie, and cause the people to bee taught: fathers must looke vnto their familie, prefigured by *Manna*.

Esay 49, 23. 2 Chron, 17 7. 8. 2 Chr. 17. 30. Numb. 11. 2 Tim, 2 2. Tit. 1, 7. Deut, 14. 19 Leuit. 27, 30

A Minister must be able to teach, bee faithfull as the Steward of God, be diligent in exhorting, improuing, and reprouing; and for his labour in this world, hee must haue the tythes, and in the other shall shine as the stars in heauen: that one thing which *David* desired, was to dwell in the house of the Lord, and visite his Temple all his dayes: there must the people assemble, for there they shall bee taught his wayes. This was the practise of the

Psal. 27. 4. 5.

Esay 2. 3.

primi-

Primitiue Church, and Christ will be in the midst of his congregation; but vpon the vnsanctifiers of the Saboth and burden bearers vpon that holy day (I would it had no place among the sons of *Ireland*) the Lord will kindle a fire that neuer shall be quenched. The vpholding of the Saboth is the maintaining of the Ministers, they must pray, preach, and administer the Sacraments. No man goes to warre on his owne cost, they that serue at the Altar must liue by the Altar; wherefore of the tythes, sayth God: Let there bee meate in my houses sayth the Lord, (a poore Lord that hath no meate for his men) Ministers must liue: Tythes are the Churches dowrie. The Church of *Rome* desiring the impouerishment of our Church, teach their fondlings to rob the Ministerie, (their sacriledge is merit) and our carnall Protestants are practitioners of the same.

Act. 2. 42. Mat. 18. 19. Ier. 17. 27.

1 Cor. 11. Acts 2. Luk 21. Rom. 15. Deut. 18. 1 Cor. 16. 1 Cor. 9. 7. *Alantur sacerdotes mei.* Vatablus. Malach. 3. 10. *Hæreticis licitũ est auferri, quæ habent: decretũ Papale apud Gratianum cauſ. 5. Non dubium est, quin populus Catholicus iure possit hæreticos Pastores defraudare:* Alan Parsons.

A poore Ministrie makes a contemned Clergie; a despised Clergie carries fat soules with leasure vnto heauen. Papists hold Protestants for heretickes, and both the Papist and the Protestant practise this hereticall Law of lawfull Church robberie vpon our Ministerie.

An Irish cabbin, a bedde of straw, and a dish of boney clabber is maintenance sufficient, if not too much for an Irish Minister.

Sacke, *Huskabah*, and the best of the Fatlings are all too little for a Popish Priest. Herein the *Irish* are to bee commended: they feed their feeders, they giue Temporals for Spirituals; they preferre their bodies before their soules, to the condemnation of the Protestant, who preferre Temporals before eternall: A birde in the hand is worth two in the bush. O forgetfull fooles, not to remember the answer of the foole: the rich mans mandate, the needles eye, the Cammels backe. *Ananias* punishment, not the *riches* of the Saints, who had all things common.

1 Cor. 9. 11. Rom. 15.

Luk. 12. Math. 19. Act. 5. Act. 4. 34.

Kingdomes are not wonne without helpe, nor kept

without meanes: *Hannibal* knew how to get, but not how to keepe: the base vsed Clergie of the Protestants, exalts the Priesthood of the Pope.

Non minor est virtus quam quærere parta tueri.

Ieroboam hauing brought the people to Idolatry, left meanes to continue the superstition: Worldlings haue worldly wisdome: *Phidias* will oyle *Iupiters* picture to keepe it fresh: the Arke must bee pitched both within and without: The children of this generation are wiser then the children of light.

1 Reg. 12. 27. 28, 29, 30, 31, &c.

Gen. 6.

Luke 16, 8.

The Gentrie keepe Benefices without Cure: but the poore Minister holds the Cure without the benefice, hee must plant the Vineyard, and feede the flocke, but neither drinke of the wine, nor eate of the milke: alas poore man, his mouth is musled. If the withered worne minister chance to drinke good drinke with *Timothie* for necessitie, they crie, A wine-bibber, with the Pharisee, and what needeth this waste? a cup of cold water is drinke for a Prophet.

Beneficia sine Cura.

1 Cor. 9. 7.

Deut. 24. 5.

Math. 11.

The Magistrate is the maintainer of the Ministerie, and the Ministerie the vpholder of the Magistrate. The word and the sword must backe one another. Where the Ministerie is neglected, God is not regarded: and where the Magistrate is not respected, there is God reiected: the countenancing of the Minister is the grace of the Magistrate. Hee that feares the Lord will honour them that haue begotten him. If *Naaman* be a father, *Elisha* must be another. *Eliab* is both father, chariot, and horse men of Israel. He, that in his life after a godly manner honoreth his parents, shall both in this life and in the other be honored of God. The Storks are *Chesedoth*, very bountifull, and by their bountie to their old ones we learne our dutie to our elders. Two brothers in the citie of Catena, their houses being on fire (without respect of their houshold stuffe or other moueables) tooke vp their feeble parents, and carryed them through the fires violence, the flames gaue way vnto their

1 Sam.

Eccles 3. 3. 4, 5
2 Reg 5. 13.
2. Reg. 2: 12.

theyr pietie, as much ashamed to touch such honestie.

Let *Cham* then blush, and *Absolon* be confounded: let traytors perish, and dishonorers of superiours be deiected: let the rauens picke out their eyes, and the eagles eat them vp: let theyr carcasses feede the fowles, and their bodyes be as dung vpon the earth: Woe to them that folow the way of *Caine*; are cast away by the deceit of *Balaams* wages, and perish in the gainsaying of *Chore*, that despise gouernment, and teach disobedience against the magistrate: that incourage subiects against superiors, and take all honour from the parent, that set vp the Pope, to pull downe Kings, and maintaine rebellion against the chiefe. That debarre due beneuolence to the Husband, and shutte loue and honestie from the familie: that set vp a schoole of Libertinisme, and make all as free as foxes in the wood. These are clowds without water, corrupt trees, that beare no fruite: raging waues, foming out their shame: Selfe-will walkers, and wandring starres: vnto whome is reserued the blacke darknesse, that shall be for euer and euer.

Prou: 30.17. Deut: 28.26 Ier: 16.4, Genes: 4 Numb: 22: Numb: 16 Iud: 11. Iud: 8.

Pontificem esse caput Ecclesiæ, & habere potestatem etiam circa omnia temporalia. Bozius *de eccles. monarch, &c*

These speake swelling words of vanitie, and beguyle with wantonnesse, such as were escaped from idolatrie: promising libertie: yet are themselues the seruants of corruption.

Iude 12, 13 2. Per: 2, 18, 19

Must not euery soule be subiect to the higher powers? Are not the Apostles forbidden to rule as kings of Nations? was not conspiracie the sinne of *Corah*? and the rebellion of the King of *Iudah* against the king of *Babel*, the cause of *Zions* long captiuity, and wofull miserie?

Rom: 13.1. Matth: 20, 25, 26 Numb: 16 2. Reg: 25 Ier: 52.4

Surely none of the Saints or Martyrs did or taught the same: but these as naturall brute beasts, ledde with sensualitie (and made to be taken) speake euill of those which they either doe not, or will not know: and shall perish through theyr owne corruption: an other sinne, wherein the Christian exceeds the *Iewe*.

2. Pet: 2.12

As the drawne Sword keeps men in awe: so the slee-

ping ſword puts them out of feare. Then by ſwearing, ſtealing, killing, whoring, men breake out, and bloud toucheth bloud.

Hoſ: 4, 2. Gen: 4. Gen: 49

Bloudy *Caine*, bloudy *Simeon*, bloudy *Leui*, brethren in iniquitie: Bloud-ſpilling *Saul*: Bloud-betraying *Iudas*: Murthering *Iewes*, yet hee that kills a man, ſhall be ſlaine: neither ſhall thine eye ſpare him that killes his neighbour: Yea, hee that loues not his Brother, abides in death: but hee that hates his brother, is a man-ſlayer. Euen hee that condemnes the innocent, as the Elders *Naboth*, the Iudges *Suſanna*: *Pilate CHRIST*: and *Herod* the Apoſtles. Or that deſires, counſels, or proceedes not after the due courſe of law, and before the accuſers come face to face: that crie *Crucifige* with the *Iewes*, and waſh theyr hands with *Pilate*. (Vengeance is the Lords:) Or that neither helpes the oppreſſed, nor deliuer the aſſaulted: that lets the poore die for hunger, and the naked periſh with colde: That will powre no oyle into the vnpittyed *Leuite*: nor ſounde the trumpet, like the ſilent prophet: nor yet feede the hunger-ſtarued, like the vnmercifull *Dines*.

1. Sam: 1. Ioh. 13 14. Math. 26 Leuit. 24, 21 Deut: 19. 11, 12, 13,

A ſinnne too ripe in theſe faithleſſe dayes and vncharitable times: So as if God ſhould ſit in iudgement vpon our hardned hearts and mindes, ſo opplete with hatred, *Caines* horror would inuade our ſoules: and helliſh furies would purſue our ghoſts, to thinke that they which ſmite with the ſword ſhall periſh with the ſword. Wee haue maculated the Image of the Almightie: ſpoyled the temple of the holy Ghoſt: whoſe bloud like *Abels* cries for reuenge, and makes ſadde the ſpirit of the Higheſt.

Tho: Aquin: Acts 25 16 Deut, 32, 35 Alex: Hales, 3 q, 20. *Paſce fame morientem, ſi non paueris, occidiſti.* Ambroſ. *Si currasin eum famelicum, qui mori poſſit, & non ingenio tibi nõ ſubuenias, tamen homicida tenueris*: Aug: *contra* Fauſt: Matt. 26 Gen: 1, 26. 1, Cor: 3 Gen: 4. Ephet. 4. Iaco: 5 Exod: 3 *Ad hoc elapſa eſt humana peruerſitas, vt vir habeatur, qui victus eſt a libidine, &c.* Aug: *de decem cordis.*

Fearefull ſinnes are the detayning the wages of the hireling: the oppreſſion of the Innocents: Bloudſhed and murther, wantonneſſe, and ſodomie, &c: For they aſcend vp to heauen, diſquyet *GOD*, will not ſuffer him to reſt, till they pull down vengeance. Yet ſenſles man is ſo beſotted and peruers, to account chaſtitie as childiſhnes,

and

and lustfulnesse for manhood, though it displease both God and his Lord, and the Angels his guard. Bold brazen faced mortals, that dares doe that before the Angels, that hee dares not doe in the presence of man; to his own harme and his neighbours hurt. It made *Ruben* flit as water, made poore the prodigall, and pulled fire and brimstone vpon *Sodome* and *Gomorah*. How durst *Iulius* the third preferre his buggerers to dignities, knowing that for such things commeth the wrath of God vpon the children of disobedience?

It robs God of his owne, and him will God destroy; diuorceth man from Christ, makes him the member of an harlot, and shuts him out of heauen. It destroyed twenty three thousand in a day: twenty fiue thousand for a woman: surely her end is more bitter then death, and as sharpe as a two edged sword. Her feet leade vnto death, & her path draweth vnto hell, it is a sin against the Lord. The Laprians carried the adulterer three dayes about the City to his endlesse shame, *Zaleuchus* did put out their eyes. *Opilius Macrinus* Emperor commanded them both to be bound together, and buried quicke, *Lex Iulia* putteth them to the sword. Adulterie dishonours God, destroyes his ordinance, is a wilfull periurie: the Impe of Sathan & the flesh, a wickednes to be condemned, a fire that shal deuoure to destruction, & roots out al encrease, it punished *Ierusalem*, & superaboundeth stil in Christendom: theft & lying are inseparable, yet the whoremōger steales from God, his Prince, himself, his wife, his family, to maintaine his whoredome & adulterie. A thiefe is hee that deceiues, steals, vndermines any one of that which is his: that hides, detaines, keepes secret that is not his owne. *Achans* hidden garment was theeuish sacriledge. *Laban* cals *Iacob* theefe, because hee departed from him secretly, saying, Thou hast stollen away my heart. As there is a high way theefe, so there is a City theefe, an open, and a secret theefe: *Iezabel* vnder pretence of religion, will steale from

1 Cor. 5.
1 Cor. 6. 9.
Iudg. 19. 20. 21.
Pro. 5.
Gen. 39.
Iob. 31. 9, 10, 11.
Ioshua 7.
1 Reg. 21.

from *Naboth* life and liuing, vnder pretence of concealements, Ministers houses, Churches goods, the liuing of the Labourer is taken both from the Parson & the Vickar: wee needs not run beyond seas to beg for proofes. *Corke* City yet remaines (and long it may remaine) to be a witnesse.

Where κλεπτω the art of stealing sets once a foot, there is little hope for plaine dealing men to keepe the bodie out.

Amos.8.ser. 23.30. Ioh.10.1. Esa:20.10, 11 Ezech,33.

The Minister is a thiefe that concealeth the word, he stealeth the peoples food by keeping away the key of knowledge, by adulterating the word of God, by preaching his owne dreames and fantasies, by being dumbe, by not sounding of the trumpet.

2 Sam.16. 2 Sam.15. Math.22. Ezech.45.9 Eccl. 4:5. Eccles.4.8. Prou.23.21. Eccl.2.26. Eccles.6.2. Exod.21.16. Deut.6. 1. Cor 7. Gen.2. 1 Cor,3.

The traytor is a thiefe that steales away the peoples hearts from their loue vnto their Prince: Be he *Shemie*, *Absolon*, *Achitophel*, Priest, Iesuite, or Iesuited: he takes from *Cæsar* what is *Cæsars*.

The oppressor, exactor, *Nimrod*, *Pharaoh*, *Ahab*, *Benadad*, *Dionysius*, *Iuhan*, *Nabuchodonazar*, the Prodigall, Gamester, Sluggard, Miser, Couetous, all are theeues, eyther they steale from others, or from themselues.

Men that runne away with other mens wiues, or women that run with other wiues husbands, be they *Paris*, *David*, *Egystus*, English, Irish, Iew or Gentile, they steale their soules from God, members from Christ, body from the husband, and saluation from themselues: God keepe it from our Irish Clergie, & all euill concupiscence from our houses.

Hab,2.9. Lam,1.5. Luk.13. Epheſ.2. Rom,6. Psal.14.2. Prou.5.21.

No sinne shall goe vnpunished, *Ierusalem* must bee afflicted for her transgressions, all sinners shall perish. Are wee not all wraths children, wrapped in iniquity, whose wages is death? God sees and beholds all: hee is omniscient and omnipresent: hee lookes downe from heauen, he beholds the way of man, hee knowes the way of the iust, and his face is vpon them that doe euill.

Be-

Bee not deceyued, God will doe thee iuſtice, as thou doeſt dye, ſo thou ſhalt ariſe; All that goe hence without the Mediators paſport, ſhal come to iudgement without their Sauiours welcome. No ſinner ſhall eſcape puniſhmēt eyther in this life, or in that, or in both. Kiſſe then the Sonne leſt ye periſh. God is an auenger of wickednelſe, heewill deſtroy them that ſpeake lyes: breake the armes of the wicked, and bring them to the pitte of deſtruction. Pſal. 2. 5. Pſal. 5. 6. Pſal. 17. 17.

The Serpent ſhall eate duſt, *Adam* ſweat, & *Eue* bring forth in ſorrow: the Lion, Wolfe, Leopard are appointed for Idolaters. Gen. 3. 4 Reg. 17.

The Dogges ſhall licke the bloud of *Abab*: the Sea ſwallow *Pharao*, *Saul* periſh by the ſword; *Herod* eaten of lice, *Nero* kill himſelfe, *Domitian* ſhall be ſtabde by his ſeruants, *Traian* dye of a dropſie, *Hadrian* ſpit out his lunge, *Antoninus Verus* dye of an Apoplexie, *Valerian* taken Captiue by *Saporis* of *Perſia*, *Aurelian* killed by his ſeruants, madde *Dioclēſian* ſlew himſelfe, *Maximianus* hid hang himſelfe, and *Maximinus* was eaten vp of wormes: Archbiſhop *Arundel* dyed of hunger, reuolting *Iudas* did hang himſelfe, *Lucian* was deuoured of dogges, *Manes* was flayed aliue; *Arius* purged out his guts, *Neſtorius* tongue was eaten with wormes, *Mahomet* dyed of the falling ſickneſs, the earth ſwallowed *Corath*, *Dathan* and *Abiram*, *Benedict* the ninth was ſtrangled by the Deuill, and *Zoroaſtres* King of *Bactrea*, was burned by Sathan: the blaſphemer muſt be ſtoned to death, and *Nicanor* ſlaine for breaking the Saboth. *Chams* poſterity are accurſed, *Abſolon* hanged by the hayre: they haue deſpiſed father and mother: *Bellerophon* that killed his mother at her owne intreating, wandred like *Caine* ſolitary without company, adulterous *Pauſanus* was haunted by the Virgins ghoſt, ſounding in his eare, Come vnto iudgement, thou haſt done amiſſe: murdering *Mithridates* killed himſelfe, *Sodome* was burned for impuri- 4 Reg. 1. Exod. 13. Act. 2. Suetonius. Eutropius. Dion. Spartanus. Euſebius. Vopiſcus. Acts & Monuments. Act. 1. Euſeb. Socrates. Nicephorus. Numb. 16. Theat. hiſt. Numb. 15. Gen 9. Deut. 7. 2. Sam. 18. Ezech. 22.

puritie: the Sichemites destroyed for deflowring *Dina*: *Romes* gouernment was changed, for *Lucretias* rape: *Troy* destroyed for *Helens* whoredome, and *Achan* stoned for sacriledge, *Marcus Fabius* condemned his sonne for theft. The lying mouth slayes the soule, and lying lippes are abominable vnto the Lord. The Persians did punish lying, *perpetuo silentio*, with perpetuall silence: The Indians cut off their toes and fingers, the Romanes did breake the legges of a false witnesse; false *Amaziah* had his wife an harlot, his sonnes slaine, and himselfe must dye in a polluted land: For the Lord will raine vpon the wicked snares, fire and brimstone, storme and tempest: The Lord shall destroy them in his wrath, and the fire shall consume them: for the Lord is a consuming fire, and a iealous God. He will bring plagues vpon all the world, the sword, famine, death and destruction: they that sinne are enemies to their owne life: Who euer perished being an innocent; but the plowers of iniquity, sowers of wickednesse reape the same: with the blast of GOD they perish, and with the breath of his nostrils they are consumed: for the eyes of the wicked shall fayle, their refuge perish, and their hope shall bee sorrow of minde.

The light of the wicked shall bee quenched, hee walketh vpon the snares, his strength shal be famine, fearfulnesse shall make him afraide, destruction shall bee ready at his side: Feare shall dwell in his house, and brimstone shall bee scattered vpon his habitation. Hee shall perish for euer like his dung, flye away as a dreame, and passe as a vision in the night: Hee shall sucke the gall of Aspes, and the vipers tongue shall slay him: the bow of steele shall strike him thorow: the fire that is not blowne shall deuoure him, and the heauens shall declare his wickednesse: This is the portion of the wicked man from GOD. He hath whette his swordes, and bent his bowe, and prepared weapons ready for the wicked;

Gen. 34.
Iosh. 7.
Sap. 1.
Prou. 12.
Niceph. 4.
Amos. 7 17
Psal. 11.
Psal. 11. 8.
Deut. 4, 24.
2 Esd. 15, 56
Foby 12.
Iob 4 7, 8, 9
Iob. 18. 20.
Iob 18 5: 11. 12, 15, &c.
Iob 20, 7, 8, 29, 27
10, 29, &c.
Psal. 7, 12, 13.
Psal. 11, 5.

and

and hee that loueth wickednesse, doth his soule abhor: GOD shall arise and his enemies shall bee scattered, as the smoake vanisheth, and the waxe melteth before the fire, so shall the wicked perish at the presence of God: Hee will laugh when their feare commeth like suddaine desolation, and their destruction like a whirlewinde: For they eate the breade of wickednesse, and drinke the wine of violence: Lewde thinges are in their hearts: therefore shall their destruction come speedily, his way is abominable before the Lord, hell and destruction are ready for him: surely the soule that sinneth shall dye. Bee not deceyued, neyther fornicators, adulterers, idolaters, wantons, buggerers, theeues, couetous, drunkards, raylers, nor extortioners shall inherite the Kingdome of Heauen, but shall bee cast into the Lake of fire, which burneth with brimstone.

Psal. 68, 1, 3.

Prou. 1, 26, 27. Pro. 4 17.

Prou. 24, 20.

Ezech. 18.

1 Cor. 6. 9, 10, Apoc. 20, 14.

5 *Ierusalem* is afflicted for her transgressions: and her children are driuen into captiuity before the enemie. Worse then Herodian punishment, they were soone out of their paine, these continue in their torments.

A penny will make anger: how much more wil a Kingdome kindle furie? Hee fearing slew the Infants, these lost children liue in feare like sheepe fitted for the slaughter: but they were slaine, and *Herod* had an end: for not long after this massacre of the Infants, *Herod* sickned, sickning was burned with a pining heate, which inward burning heate did gnaw and torment his bowels, which torment wrought in him a strange hunger, which hunger was so violent, as it gaue him no leasure to chaw his meat, but as he put it into his mouth, so it descended whole into his guts: which made such corruption in his bowels, as they waxed ful of vlcers, his feet swelled with flegmaticke humours, his priuie members were rotten, and full of Wormes: his breath was

was so stinking, as no man could come neere him: the Colicke tormented him without ceasing, and all his body was so besieged with diseases, as the griefe made him assay to kill himselfe, but was preuented by his cosen *Archibas*, yet dyed miserably after hee had put his sonne *Antipater* to death: but he did the innocents more good in hatred, then he could haue done them with his fauour: for the more he was malicious, the more God was gracious.

Ioseph. Antiq. lib. 1. c. 21. & lib. 8. c. 17.

Blessed Infants to lose their bloud for him, that shedde his owne for all. Shall not Christ remember your deaths, who forgate not his enemies on the crosse? your death was the death of Martyrs: To dye young, to dye innocents, notes that by innocent humility Christians must ascend to the neuer dying glory. To dye in *Bethlehem*, & not alone, but round about the borders of *Iudea*, giues vs to know, that not onely in *Iudea*, where the Church beganne, but in *Babylon*, yea, whereseuer the flocke shalbe dispersed, there shall the same be cruelly distressed: but in that the children dyed, & Christ escaped, it insinuates Martyrs bodies may bee killed by the wicked; but the comfort of their Sauiour cannot be taken from them. The children weepe, and their mothers crie, and the sound goes vp to heauen. Death ends the Infants paines, but not the mothers teares. The Infants absence may breed forgetfulnesse, out of sight, out of mind: but *Sions* children are still in sight; as still in sight, so still in paine, wringing flouds of teares from the mothers eyes, which made the Kingly Prophet in a sympathie propheticall to exclaime: Oh daughter of *Babylon*, wasted with miserie, happie shall hee bee that rewardeth thee as thou hast serued vs: Blessed shall hee bee that taketh thy children and throweth them against the stones. As they did, they shall be done vnto: they administred nothing but mourning vnto the *Iewes*, & receiue nothing but weeping matter from the *Persian*. By the waters of *Babel Syon* weepes flouds

Ploremus quãtum possumus, & fluminibus lachrymarũ no-

floods of teares to see those, whom *GOD* euer hated, now to be Lords ouer his beloued.

Her Virgins are vncouered before the aduersarie, and her children are driuen before the enemie. Chastitie is pictured with a veile before her face: True chastity is attended by Maiden-modestie. Young marryed women were brought vnto theyr Husbands, with their faces couered. Chastitie and constancie consist not alone in the integritie of the flesh, but also in decent ornaments and comely carriage, which *Antiquitie* calls the armour of shame, and wall of womanhood. This hath no rowling eyes, nor admits of vanity: the heathen will rise against the christians: their womens comelines wil condemne our womens wantonnes. The *Arabian* women goe couered, not willing to be seene, ours goe vncouered desirous to be seene and see, neuer well, vntill they haue *Diuaes* welcom. The *Vestal* virgins, when they did offer sacrifice, had a long white garment vpon their heads, and buttoned vnder their chinnes. Such garments did the *Romane* matrones vse, when they went abroad, in token of their modest Chastitie: But this was not *Syons* guise in *Babylon*, where both face and bodie were prostitute to sauage pleasure, and the Children like droues of cattell driuē before the enemyes: More ciuility & humane carriage was found in *Alexander*, who kept the captiued maids and women of *Darius* from violence and dishonestie. The *Athenians* called young maids *vrsas*, and the *Emblematists* did represent a damzel, by the picture of a Beare, keeping her selfe close within her den. But so can not *Zions* children doe, if that they would: they must be fetcht perforce out of their dennes, and driuen before the foe, following them like Tigers, and Beares robbed of her whelps, to their destruction: *Herods*, *Pharaos*, infant murderers, childe tormentors, *Lycurgus* like, who would haue infants nourished with coldest water, and brought vp naked to their labor: the practise of our *Irish*, that both them selues and children góe naked & vnclothed, to the shame

fluminē Babylonis sumus: Ecce ij quos odisti, & odis, domine super eos quos dilexisti regnant. Arnob. in Psal.

Armatura pudoris, sexus feminei murus, quæ nec fusos emittat oculos, nec admittat alienos, &c. Tertul.

Pierius. Hieroglyph.

Euripides, Hipsipil. Aristoph. in Lemnijs.

of

of chriſtendom. Among the *Thebans* poore mens children were taken from their mothers pappes, and put to ſeruice, that their labour might recompence theyr keeping: but theſe children rich and poore are taken from their Countrey, and drawne into captiuitie before the enemie, more barbarous then the beaſts. *Lycaſtus* and *Parrhaſius* expoſed vpon the mountaine *Erymanibus*, were ſuckled of a Wolfe. *Hiero* an infant, throwen by his father from the company of men, was nouriſhed by Bees.

Vt alimento & educatio ſeruitute cõpeſcatur Aeliani Var hiſt: lib. 2. *Congeſto cirta iacentem melle.* Iuſtin: lib: 2. Marc: 9. 36. 37 Matth: 18. 5, 6 Hierõ.

CHRIST tooke little children betweene his armes, and taught, ſaying: *Whoſoeuer receyueth ſuch a little Childe in my Name, receyueth mee; But whoſoeuer ſhall offend one little Childe that beleeueth in mee, it were better for him that a milſtone were hanged about his necke, and that he were drowned in the depth of the Sea*; a puniſhment the *Iewes* impoſed vpon great offenders.

Children will imitate their fathers, and loue their mothers: they are ignorant of ill, and know not how to hate: they are forgetfull of iniuries, and know no pride; they beliue what they heare, and ſpeake the truth.

Ideo nõ ſunt contemnendi, quia adeo chari ſunt Deo, quod angeli ſunt eorum cuſtodiam deputati. Gloſſa.

Pharaoh was deſtroyed, that deſtroyed infants: take heede how yee deſpiſe little ones: for in heauen their angells behold the face of *GOD* which is in heauen. Hate them not. Chriſt was one, and God doth loue them.

Non cõtemnatis puſillos quia ego pro hominibus homo fieri dignatus ſum. Tollit faſtus quod uincapit Chriſtus. Malachie 2. *Si caput infirmũ non habes pedẽ tibi firmum.*

CHRIST became man, for mans ſaluation, euen for thoſe that ſhalbe ſaued. The creatures are as fixed ſtarres, that runne theyr courſe: onely Man is as a wandring Planet out of order, the ſhepheard ſmitten, the ſheepe ſcattered.

The prieſt corrupted, the people curſed: Reaſon is fettered with the chaines of ſinne, and all good works ledde captiue into *Babylon*, where *Sions* ſongs are woe, woe, and woe, becauſe her enemyes are the chiefe.

When *Adam* ſinned then was man confounded; vntill Chriſt was promiſed, ſathan ledde all into captiuitie: ſinne entred, man yeelded: ſinne and ſathan led him captiue

tiue into Babylon. Breake (O Lord) their bonds, and caſt away their cords, giue vs *Ieremies* eyes, and ſigne vs with *Ezechiels* Taw. Let vs cal to mind Ieruſalē the mother of vs all; ſweete in chaſtitie, pure in ſimplicitie, gentle in correction, and cleane in conuerſation. Let vs caſt vp our winnings and our leeſings, and weeping, crie, If I forget thee O Ieruſalem. O Lord ariſe, and remember our miſerie, and their impietie, who crie againſt the ſaluation of our ſoules, Down with it, downe with it, euen vnto the ground. Come Lord Ieſus, come inuiſibly on our enemies that are inuiſible, and ſerue them as they would haue ſerued vs. Mortifie ſinne in our mortall members: cruſh her infant members that they grow not ſtrong to our confuſion. Helpe vs Lord, thou art our refuge. Come Lord Ieſus, come quickely, the times require it.

The end of the fifth Lecture.

THE

BRITISH
16 AP 1909
MUSEUM

THE LAMENTATIONS,

I. VER. VI.

VAW.

And from the daughter of Sion, all her beauty is departed, her Princes are become like Harts that find no pasture, and they are gone without strength before the pursuer.

VAW is hooked: it is *vin* the first & other languages, because it drawes the lippes in & out, in a round pronountiation, and signifies latitude and longitude, and by consequent duration; because the angle outwardly is shutte within no ende.

This continuing *Vaw* of miserie, or *vaw* of continued misery, the Iewes endured for seauentie years in *Babylon*; but though that *vaw* seemed then to end, it still was open vnto more calamity, from *Babylonish* vnto *Romish*.

V duplicated in Hebrew, signifieth a frequent repulsion of superfluities, or an often purging of things superflu-

VAW. Vncus nanvλos, vncinatus, hamatus, falcatus. V in prima omnium lingua, quia in eius pronuntiatione fit rotundo labiorum diductio, & ad interiora porrectio, significat latitudinem & longitudinem, & consequenter durationem, propterea quod eiusmodi figura angulus sit exterius, nullo fine conclusus Goropius in Hermathe. lib 5.

fluous: whether the Iewes were excrements as sinners are, the verie chaffe of corne; certaine they were of frequent purging, witnesse their captiuitie:.

Some will haue *Vau* to signifie the furnace heate, and the Iewes found ouens in *Babel*; *Babylon* was too hote for *Sion*.

Vau in the Alphabeticall order of the Lamentations is a title copulatiue, and multiplies miserie (as if the Prophet would haue said) as the Iewes are at this present time ledde captiue by the Chaldeans: so in time to come, they shall be captiuated by the Romanes, and as Gods iudgements for sinne appeared now by the rod of *Babylon*: so they shall after be compleated by the scourge of *Titus*.

Thus from the daughter of *Sion* all her beauty is departed: all *Sions* Maiesty is vanished: Temple, Seruice, all her glory is departed: the Kingdome is translated to the Chaldeans, and her Princes are become like Harts or Rams, in the old translation. Because after they waxe in youth, they will butte against them, that nourish them. A Ram is sometime taken for a liuing creature, otherwhiles for a thing without life: as engins of warre. Howsoeuer, a Ramme still importeth batterie, which cannot well bee here applyed to the Iew, whose Princes like panting Harts haue lost their courage, and fayle for want of foode: yet a word of both.

The verse deplores a threefold losse, of pulchritude, courage, and fortitude.

1 Her excellency and pulchritude, both of her Temple and of her City, is quite vanished, her beauty is departed.

2 The wisedome and courage of her gouernours and commaunders, are like Harts without their Pastures.

3 The valour, power, fortitude both of Prince and people are gone strengthlesse before their followers.

1 *Ie-*

Psal. 1.

Calorem fumi secret'.

Vt captiuatur pro præsente per Chaldæos ita de futuro per Romanos: & sicut in ira Dei incepta sunt de præterito in punitionem peccatorum, ita completa erunt de futuro in vastatione Romanorum. Antiseloreus. Tenues seu fumus in auras. Ierusalem vocat Sion. q. d. regnum a Ierusalem ad Caldæos translatum est, vacabus.

1 *Ierusalems* Citie is sometimes called *Sions* daughter, because (as it were) there was a Tower and *Davids* Palace vpon the top of the top of the hill of Sion, as a defence and ornament to the City: on the north side vpon the mountaine *Moria*, was the Temple of *Salomon* dedicated to the Lord: or because by the foot of the mositaine towards the North, was the common City, or City of the Commons: The Temple was in the midst betweene them: so that these three from the toppe of *Sion* mountaine to the toppe thereof; namely, the Castle, Temple, and the Towne continued and conioyned, were called the Citie of *Hierusalem*, and the inferiour Towne commonly called *Sions* daughter: because as a daughter, ruled, nourtered, protected, and subiected to her mother: so the lower City was subiect to the Temple, and the Temple to the Tower: so as the Temple was defended from the Tower, and the City both from the Tower and the Temple.

As vertue is alwayes in the midst: so the saluation and safety of the City flouriſhed in the Temple; for out of *Sion* went the law, and the word of God from out the Temple to the Citie, as to her daughter, and to *Iuda*, as her family. To a City florent and decorous, eight complections are required to adorne her beauty, strong & lofty holds, well ordered neighbour buildings, men and furniture for all assayes: all kind of prouision, both for traffique and for maintenance: well ruling, and Law-managing magistrates and Iudges: Priests and sacrifices: multitudes of trim, comely, worthy people: arts, sciences, liberall and mechanicall. All these had Sions daughter, and *Ierusalem*, compassed with three stately wals, distinguished by 12. worthy gates, and defended with twelue strong & mighty towers: builded as a City, yea a City famous for her buildings, euery tribe affording multitudes of famous souldiers. *Salomon* made two hundred targets of beaten gold, sixe hundred shekels went to a targer, and

1 *Fortilitia subhmata.*
2 *Aedificia coordinata.*
3 *Miluia multiplex.*
4 *Diuitia.*
5 *Legales Iudices.*
6 *Sacrificia Sacerdotalia.*
7 *Elegantia populorum.*
8 *Artes & scientia:*
Fulgentius de ornat. Ciuit.

three hundred ſhekels of beaten gold, 3. pound of gold, went to a ſhield, and the King put them in the houſe of the wood of *Libanus*. Some write that his guard had three hundred gold ſhields, and when the King went abroad, there rode before him young men with yellow hayre, bearing ſuch like armour, whoſe golden locks pendant to the horſes backe, gaue gliſtering ſplendor againſt the Sun. He had alſo foure thouſand ſtalls of horſes and Chariots, and twelue thouſand horſemen, whom he beſtowed in Chariot Cities, and with the King in *Ieruſalem*: he had a thouſand foure hundred Chariots. The weight of golde that came to *Salomon* in one yeare, was ſixe hundred, three ſcore and ſixe talents of gold, and hee gaue ſiluer in *Hieruſalem* as ſtones, and Cedars as figge-trees: whoſe wiſdome the *Saba* Queene admiring, ſaid, Happy are thy men that euer ſtand before thee to heare thy wiſedome. Bleſſed bee the Lord thy God which loueth thee, and ſet thee on the throne of *Iſrael*, becauſe the Lord loueth *Iſrael* for euer, hee made thee King to doe equity and righteouſneſſe: whoſe Sacrifices were in ſuch aboundance, as hee offered in one day twenty thouſand Beeues, and an hundred and twenty thouſand ſheepe. So God bleſſed this people, and multiplied their nation, as his promiſe was to *Abraham* to make *Sara* a mother of Nations, whoſe ſeed was as the duſt, the ſands of the ſea, and the ſtarres of heauen: and if they be innumerable, ſo are this people alſo.

1 Reg. 10, 16. 17:
2 Chron. 9. 25
2 Chron. 1. 14
1 Reg. 10. 14
1 Reg. 10. 27.
1 Reg. 10. 8. 9.
2 Chron. 7:
1. Reg. 8. 63.
Gen. 17. 16.
Gen. 16. 13.
Hieron in Gen. 16.

A people as they were innumerable for multitude, and incomparable for fortitude: ſo for art and artifice, they were without compariſon: ſo that nothing could be added to the ornament of beautie, that was wanting to the daughter of *Sion*: but the winds changing, the ſtorme increaſing, & fortune turning to miſſortune, her fortes broken, houſes burned, ſtrength decayed, ſouldiers vanquiſhed riches robbed, Princes made ſlaues, Prieſts bond men, all her people ledde into captiuity, and the Citie waſted,

wasted, her beauty is departed from *Sions* daughter, the Castle taken, the Temple with the Citie burned, the Priesthood prophaned, the Kingdome translated, and the people ledde into captiuity: how can it be, but that Sions daughter hath lost her beauty?

What so perfect token of Gods true fauour, as the continuance of his word, and exercise of religion? what more assurance of Gods blessed presence, the Church cõtinued prayers, and Temple sacrifice? but now both *regnum* and *sacerdotium*, the Kingdome and the Priesthood are gone from *Sion* to *Babylon*: The daughters beauty, Gods liuing Image (so precious as the Lord inhibits both the touching of his annointed, and hurting of his Prophets: And the Heathen man asketh, Who dare be so bold as to hurt a Priest?) is departed. 1 Reg 8.

ἀνὲυ ἐμοῦ χοιθεῦ, *Menander.* *Quis est homo tanta confidentia, qui Sacerdotem violare audeat,* Plautus in Radens.

These whilome beautified *Sions* daughter, whose Kings and Priests did represent *Messiah*, and the Lord gaue Constitutions, lawes, and ordinances to their Policie. But as the oake is sooner smitten then the bramble, and the higher fauour, the greater fall: as Capernaum and Bethsaida, euen now exalted to the heauens, are now throwne downe to hell; so this people the chosen of the highest, and beloued of the Lord, honoured of all, more beautfull then all, for their ingratitude haue lost their beauty, and their honour. Deut. 4.

If God spared not the branches naturall, what shall become of vs ingrafted Impes? Doe not the examples tell vs, The hatchet is layde vnto the roote? Doe the ruines of Kingdomes, down-fals of Princes, contempt of the Ministerie teach vs nothing? Surely from the daughter of Sion all her beauty is departed.

Sion the Spouse of Christ, and daughter of *Ierusalem*, erewhile washed with the bloud of her Sauiour, and made beautifull by the Spirit of her Redeemer, is turned blacke with the multitude of her sinnes, and made deformed by the iniquity of the foe.

Rome erewhile the Spouſe of Chriſt, and the world the worke of God, now turned whore of *Babylon*; and the world her ſeruant afflicteth the members of their Maker.

Apoc. 9. 1, 2, 3 Hell gates are opened, and the Locuſts ouerſpreade the earth, who for their pride are compared to horſes, for their wantonneſſe to women, for their cruelty to Lions, and for obſtinacie to ſhields of yron; for theyr fayre words to the faces of men: but for their wicked deedes to the tayles of Scorpions.

Verily, the Dragon will watch for the womans child, and the Dragons ſeede to roote out her poſterity.

From the daughter of *Sion*: daughter and the apple of the eye are conuertibles. The apple is the daughter of the eye; the blacke of the eye wherein the Image doth appeare, then the which nothing can be more deare vnto any.

David praying to God for his careful aſſiſtance, and Pſal. 17. moſt deare protectiõ, ſaith, Keepe vs as the apple of thine eye. The apple is the chiefeſt part of the eye; and the Hebrewes by the words of ſonne and daughter vnderſtand the moſt principall, beſt eſteemed, and things moſt deare: 1 For the daughter is more carefully and dainetily nurſed and nouriſhed then the reſt of the children: daughters are brought vppe at home, when ſonnes are ſent abroad,

2 The apparrell of the daughter is more pleaſant and Pſal. 45. precious then the other children, her apparrell is of wrought gold.

3 The daughter is more dearely beloued, and more inwardly affected then the reſt.

Ier. 31. Of Sions daughters (ſayth the Lord) I haue loued thee with an euerlaſting loue, therefore with mercy I haue drawne thee; I will build thee and thou ſhalt be builded, O virgine *Iſrael*, thou ſhalt ſtill be adorned with thy

thy Timbrels, and shalt go forth in the dance of them that shall bee ioyfull.

The daughter is more warily and circumspectly brought vp and tutored, and if shee offend, more soundly and sowrely punished, as a sexe more prone and inclinable vnto mischiefe; an enemie to friendship, an vnspeakable punishment, a naturall temptation, a desirable calamity: an houshould danger, a delectable losse, a nature painted with the colour of good and euil: to send her away is a sinne, to keepe her is a torment, like *Babel* whom the Lord would haue cured, but she would not: do man what man can, man is too inclinable vnto sinne.

Quid est mulier? si amicitia inimica, inestabilis pœna, necessarium malum naturalis temptatio, desiderabilis calamitas: domesticum periculum, delectabile detrimentum: natura boni malis colore depicta, illam dimittere peccatum est: illam tenere tormentum. Chrysost. in Math. hom. 24. oper. imperfect. Ier. 51. 59.

5 The daughters gesture is more modest, and her obedience more ready and obsequious.

6 The daughter is more like vnto her mother, if not in fauour, yet in qualitie; if not in complexion, yet in condition; if not in body, yet in minde: quicke, wittie, delightfull. She staied not so long in her mothers wombe, but she brought some thing with her.

The daughter is more solemnly married, and drawes her husband to her loue and liking: happy man that is drawne to good: for he that findeth such a wife, findeth a good thing, and draweth fauour from the Lord. The daughter succeeds the sonne, and the sister her bother in the inheritance. For if a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter. A vertuous woman is more precious then pearles, created after Gods owne likenesse: the perfector of man, bought with the precious bloud of the immaculate Lambe, and made an heyre of the heauenly Kingdome, for wee are are all one in Iesus Christ.

Prou. 18. 22.

Numb. 27. 8. Prou. 31. 10. Gen. 1. 27. Gen. 2. 18, 23.

Gal. 3. 28.

Lycurgus would not suffer an idle daughter to bee in *Lacedemon*, nor the Babylonian in *Iudea*.

Hee would haue their daughters indotated, and these take both the daughter and mother vnto *Babylon*.

μισογυνης.

Diogenes that woman-hater, ſeeing certaine women hanged on a tree, ſayde; I would that all other trees did beare the like fruite (like dogge, like barking:) and no doubt, but many trees in *Babylon* did beare ſuch fruite, when *Sions* daughters were hanged together with their harpes. Time for beauty to depart.

Hadhar. decor. Decor, decus eſt pulchritudo quædam, decentia, aut velut ornamentũ. ſed ferme extra rei exiſtentiam, aut ſubſtantiam exiſtens, illiritus. Eſay 53. 2.

All her beautie is departed from *Sions* daughter: a loſſe and a loſſe: the daughter and her beautie. Beautie is a pulchritude or comlines exiſting (as an ornament) without the ſubſtance. *Aarons* garments were beautifull and comely ornaments. Chriſt is ſaid to haue neither comlineſſe nor beautie, *ſc.* No outward power, glorie, dignitie. Or beautie is a true proportion of the members with a ſweete and pleaſant colour: as if the beautie of a woman conſiſted in the ornament of her head, the indument of her bodie, the compoſing of her geſture, and the coordination of her members. The *præconium* or commendation of her head is in the loue of her eyes, the forme of her face, and the colour of her haire. But all this is gone from the maides of *Sion*; their eyes are full of weeping, hayre of filth, and face of fowleneſſe: the virgins are diſcomfited, ſhee is in beauineſſe, and her daughters haue loſt their beauty. When the Lacedemonians incountring with the Meſſenians, had almoſt loſt the victory, their weaponed wiues ſuddenly ruſhing vpon them, ſo did obtaine the conqueſt: whereupon the Lacedemonians ſet vp the Image of armed *Venus* in commendation of woman valour.

But *Sions* daughters haue neyther commendation, nor courage, their armes are harmes, ſhee liueth by the loſſe, her conqueſt is turned to captiuity, her beauty is departed.

The Lillie in times paſt was the ſigne of pulchritude, both for colour, and for forme: neyther was Sion ſometimes incomparable to the Lillie, being all glorious,

the

the daughter of the King. Of the Lillie, Susa the most delicate & pleasant City of the Persians, where the Kings for the pleasure of the Climate kept often residence, takes her name, because *Susa* in the Persian language is a Lillie: A whiter lillie then was *Ierusalem*, and more beautifull then Sions daughter *Susa* neuer was.

Vbi erat regũ Hyberna ob mas tißimam cœli plagam & amantates albas.

The Churches loue feedeth among the Lillies, shee is beautifull as *Tirzah*, and comely as *Ierusalem*.

Cant. 6, 2, 3.

The Lillie is the flower of Chastity, and Virginity feeds among the Lillies, that loues cleane hearts and chast bodyes: Her loue is sweet and beautifull as the daughters of *Ierusalem*, whose soule hath chosen the better part, continually to contemplate on peace celestiall, and to leade a conuersation befitting Saints, that must enioy the heauens eternall.

As *Florence* among the Italian Cities tooke her name from flower, as it were the flower of *Italie*: so was Sions daughter among other Cities, the Princesse, flower, and Lady of them all. But as all flesh is grasse, and all the grace thereof as the flower of the field, the grasse withereth, the flower fadeth; surely the people are but grasse: Vanity of vanities, all is but vanity, euen the most excellent thing that is in man; yea whatsoeuer is most glorious in the world, all is vanity: so was *Sions* daughter erewhile flourishing as a flower, now withered as the grasse, all her glistering glory shewes now what is humane folly, as the flower of the field flourishing, fading, her beauty is departed.

Lam. 1: 1. 2. 6. Esa. 40. 6. 7.

Eccel. 1. 2.

The Egyptian Hieroglyphicks resemble humane imbecility to the thistle, which the Greekes call *Scolymon*, which beares a purple flower in the midst of prickles, suddenly waxing gray, and vanishing with the ayre; such is the passing constancie of humanity.

There growes a flower in the inclosed grounds, desired and beloued of children, boyes, and maydens; but neuer so little cropt, neyther hee nor shee affecteth it, or re-

regards it. Such a flower sometimes was *Sions* daughter, desired and admired, but her combe being cut, her louers care not for her, her beauty is departed.

Sions daughter: Ierusalem was called Sions daughter, because Ierusalem was subiect vnto Sion, a place more honourable, higher, and stronger of defence, where was *Dauids* Tower, and for a time the Tabernacle and the Ministerie.

Thus are little Towers, Suburbes, Villages subiect to any City, called the daughters of the same, and the chiefe City of the Prouince is called the Metropolitane or mother City. But more especially (for our instruction) Sions daughter is the Church, whose beauty is departed, her whitenesse is turned into blacknesse, her colour faded she is withered: her Doctors are erroneous, her professors carnall, carelesse: and worshippe superstitious.

Truth is turned into errour, *Ierusalem* is subiect vnto *Babylon*; Antichrist sittes in the place of Christ: Light giues place to darkenesse, *Sions* beauty vnto blacknesse: *Magus* is adored, Simonie seconded: Gods house is made an house of Merchandizes and his Temple a denne of theeues; the euill man hath sowed tares: Popes are sanctifiers, Saints are Sauiours: the Dragon driues the woman to the wildernesse. Reu. 12.

Gods lawes are dispensable, the Papacie hath power, each sin hath his cloke, Papisme keeps a shop: Religion is subiect to irreligion. God is not worshipped according to his word: The Scripture is made a nose of waxe. *Bethel* is made *Bethaven*, Idolatrie exceedes. *Baals* Priestes are exalted: the seruants of Christ doe the worke of Antichrist: from the heele she is full of soares: her beauty is departed. *Ministri Christi sunt, & seruiunt Antichristo Ber. lib. 4 de Consid.*

Painters vse foure principall colours to illustrate the images and pictures of great and famous men, yellow, red, greene and white. The foure colours beautifying the

Church

Church are Humility, Charity, Sanctity, and Chastity, laid on by Patriarkes, Prophets, Apostles, Martyrs, Confessors, Virgins, and vndefiled Christians. Then was shee washed with the purest water, & cloathed with embrodered worke, shod with the skins of badgers, clothed about with the finest linnen, and couered with the purest silke: Decked with ornaments, bracelets vpon her handes, a chaine about her necke, a frontlet vpon her face, earings vpon her eares, and a beautifull crowne vpon her heade. Then was she very beautifull and her name was spredde among the Heathen for her beautie: for it was the beautie of the Lord, she was washed by the Spirit: oyled with grace, endued with knowledge, cloathed with vertue, shodde with peace: sharpe of vnderstanding, full of good workes: adorned with the chaine of abstinence, the frontlet of silence: the earings of prayer, and hearing of the word, and crowned with victory against vice, & the reward of vertue. Thus as the most excellent of womē her beauty was according: ordinary gifts are for ordinary persons. *Clemens Alexandrinus* in his fictions out of *Plato*, saith, That the Former of all things hath mingled gold with the complection of Princes: siluer with the complection of subordinate gouernours: Iron and glasse with Mechanickes, and men of baser constitution.

Ezech: 16. 9 10. 11. 12. *Aqua haec est infusio spiritus sancti.* Iohn 4. 14. *Vel scientia legis sacra Scripturæ.* *Ego te indui variis virtutū ornamentis,* Psal. 45. 13.

Most excellent places must bee fitted with men of most excellent qualities, as was Sions daughter in her prime: but her beauty is departed, and her goodnesse altered. Content is changed into couetousnesse, iustice turned to oppression: Virginity is gone to wantonnesse, humility giues place to pride, deuotion to dissolution, sobriety to drunkennesse, charity to hatred, contemplation to idlenesse, austerity to carnality, sanctity to impiety, and vertue into vice. Shee hath played the Harlot, powred out her fornications, decked her hie places, made Images of her iewels, couered them with her broidered garments, and set before them perfume and oyle.

Ezeke. 16. 15. &c.

Thou

Thou hast played the harlot with many Louers : lift vp thine eyes to the high places, and behold, where thou hast not playd the harlot ? yet they that withdraw themselues from God shall perish: for he will destroy all them that goe a whoring from him: that turne diuinity to Idolatrie, and true religion vnto superstition. Faith marryeth man vnto *GOD*: to breake faith is to commit adulterie, as did the Synagogue, and doth the whore: shee entertained all, and this makes all drunken, with her fornications.

Ier: 3, 1, 2
Psalm: 73. 27.
Hoze: 2.

Hierusalem trusting in her beautie, played the harlot: *Babylon*, proud of her painting, commits Idolatry: But as a false complexion is not permanent, so a false religion will not long endure.

Apoc. 17, 12:
Ezech: 16. 15

Vse.

Fauour is deceitfull, and beauty vaine: Pride followes fairenes, beautie is times tyrant: an enemy to chastitie, and a fly thiefe to peerlesse honesty. It blinds the eyes, belimes the wings, fetters the feete. It excludeth reason, and makes a ladie of sensuality. *Ierusalem* proude of this vanitie, forsakes her Maker, and becauſe of her renowne leaues her beautifier, and becomes deformed.

Prou: 31.

The painted Whore arayed in purple and scarlet, gylded with gold, and beset with precious stones and pearls, that made all Nations drinke of the wine of her fornication: Proude of her fornicating Kings, and of her merchants enriched with the fornications of her pleasures, is falne, become the habitation of Deuills, the holde of all false spirits, and a cage of vncleane and hatefull birds.

Apoc. 14. 8.
Esai, 21, 9
Ier: 51.

Oh stop not then your eares, but giue audience to the heauenly voyce. *Goe out of her my people, that yee be not partakers of her sinnes, and receyuers of her plagues: for her sinnes are come vp to heauen: and God hath remembred her iniquities.* In so much as she did glorifie her self, & liue in pleasure, and said within her heart, *I sit as a queene, I am no widdow, and shall see no mourning. Her plagues shall come at once, death, sorrow, and famine, and she shall be burnt with fire*, for strong

Apoc: 17, 3. 4
Apoc. 18, 2. 3.

strong is the Lord God, which will condemne her.
Her beautie is departed. *Her*, is the feminine gender: the Female sexe is a weake sexe, where a woman is named, fragilitie is noted. *Pharao* would kill the men, but not the women, they were fittest for his purpose. *Zelophehad* a shadow of feare, had no sonnes but daughters; but *Israel* that preuailed with God, had one daughter, and twelue Sonnes: and her feminine fashions might haue brought them all vnto destruction Her follie brought forth crueltie, crueltie trouble: trouble stincking: all parents of confusion.

Vbi fœmina inuenitur, sexus fragilitas connotatur, &c. Gloss. in Eccl. 2 Numb: 26.59 Genes: 35.

As *Iacobs* children made the old man to be abhorred, so the Churches children make their mother not to be respected: their sinnes breed her contempt; contempt griefe, griefe grainesse, grainesse losse of beautie. Her wandring children, like *Dinas* gadding: erring Planets, not stedfast starres, appearing, not assisting: fall from the heauen of holines, to the pit of bitternes, to the vtter disparagement of her beautie. Genes: 34,30.

The starres are the beautie of heauen, and true Christians the ornament of the Church. The starre signifies the grace of God: and the starred people the gracious saints. The starre appeared not while the *Magi* were with *Herod*: neither doth shine in the heart, while we are vessels vnto sinne: but when the *Magi* gaue a *Vale* vnto *Herod*, the starre appeared in his likenes: and when men say *Anoyde* vnto sathan, grace doth manifest her goodues. But alas! grace is fled: men are graceless; the Churches beautie is departed: the starre is falne. Wormwood infects the waters, and men dye of the bitternes: the seuen-headded ten hornd-Dragon hath cast the third part of heauens starres vnto the earth. Antichrist is exalted, and Christians are his seruants: the soule that vowed seruice to her Sauiour, is turned slaue to her destroyer.

Gratia Dei. Remig: in Matth. Apoc: 12,7,4. Apoc: 8,10,11

Let *Sion* signifie a mandate or cõmand, her sinfull daughter will not be commanded; albeit he that keepeth the com-

Mandatum Remigius. Prou: 19,16,

commandement keepeth his owne ſoule: For he loueth GOD, and God loueth him; he dwelleth with God, and God with him: but he that regardeth not his wayes, ſhall die: yet the wanton ſoule, the price of pureſt bloud, is too regardles: of whom the Lord may ſay, as ſometimes hee did of *Ephraim* and *Iſrael*: When *Iſrael* was a Childe, then I loued him: I loued *Ephraim* alſo, as one ſhould beare them in his armes, but they would not know that I healed them.

Ioh: 14,23.

Prou: 19.

Hoſ: 11,1,3

Ariſe, ariſe, put on thy ſtrength *O Syon*: put on the garments of thy beautie *O Ieruſalem*. Ariſe O ſoule from the pit of ſinne, and dungeon of death; Oh ſoule, thou ſonne & daughter of the higheſt; Sonne for thy ſtrength, and daughter for thy beautie. What could haue bin thy weakener, hadſt thou continued with thy ſtrengthener? Thy owne ſinnes brought thee to infirmitie; Ariſe thou Coward, thou yeeldeſt willingly: put on thy courage: thy captaine attends thy comming. He is armed on the Croſſe, his lance is in his ſide, his bodie is the ſhield: the ſhield is riuen, and his horſe is bloudie.

Eſay. 52.1

Conſurge, conſurge anima miſera, de cauerna criminis, de mortis foueâ, &c. Beda exhort: c. 103.

Ariſe Oh Daughter, conſider the cauſe, beholde his wounds; Goe vnto him, he deſires to ſee thy beautie: Ariſe from the bed of ſinne, the vale of pleaſure, and puddle of iniquitie: waſh thee in the fountaine of Repentance, and bathe thee in the bath of baptiſme. If the teares of a penitent ſoule cannot waſh thee cleane from the filth of thy corruption, behold the riuers of bloud do flowe: the Cataracts of heauen are open; put on the veſtments of eternall glory. The Lord hath loued thee with an euerlaſting loue, and will couer thee with his wings: thou art the wounder of his heart: hee that loues thee hath made thee be beloued: thy eyes doe ouercome him.

Ie: 21,3. Pſalm. 91.11, Cant: 4 8. Cant 6 4.

O moſt worthie of creatutes, comely in thy ſupernaturals, and beautified in thy graces; Gods image, the Fathers daughter, the Sonnes ſpouſe, and the Spirits ſiſter: adorned and beautified with right reaſon, a rectified conſcience

O dignſima creaturarum anima, ſupernaturalibus decora, &c. Bed. exhor. 103

ſcience, an holie carriage: Diuine knowledge, celeſtiall loue: cleane thoughts: harmonicall concorde: hauing knowledge without errour, will without rebellion: memorie without forgetfulnes, and all vertues without wickednes; whoſe originall purenes did excell the Sunne in all his brightnes.

But her beautie is departed; Iudgement vnto crying: loue to hatred: wiſdome to follie: knowledge to ignorance: temperance to exceſſe: abilitie to weaknes: patience to anger: liberalitie to rapine: fidelity to deceyte: Chaſtitie to filthines: humilitie to pride: pietie to perſecution: and all goodnes into wickednes.

Shee is blacke, a ſinfull creature, corrupt ſeede, a wicked childe, forſaken of the Lord, and poſſeſſed of the diuell. She was full of iudgement, but now of murder: of ſiluer but now of droſſe: her wine is turned into water: ſhee is vaniſhed as the flower: the faſhion of her beautie is gone and periſhed: the Crow is not ſo blacke as the impenitent ſoule: euill makes it like the diuell.

Eſa. 1. Matt. 15. Iaco. 1.

Anima in peccato permanens, eſt nigrior omni corvo. Aug. ep. *ad Iuliã comitẽ.*

3. Her Princes are become like Harts or Rammes that findes no paſture. An Hart: not delighted with the countrey muſique, for there her piping was her weeping: but like an Hart, a perſecuted Hart, an Hart perſecuted by ſarpents, who though ſhee barea deadly hatred to the vipers and their brood (as *Iudea* did to *Babylon*,) and therefore drawes them in her counter-paſſions from out the holes, with her noſtrels breath: yet ſuddenly ſeeing a viper at vnawares, ſhe moſt ſhamefully takes her to her heeles, and flyes.

Naribus alipides, vt Cerui ſæpe putantur ducere de latebris Serpentia ſecla Ferarum. Lucretius. *Inſtar pauidorũ Ceruorum.*

So *Sion* (not as a Hart that puls out the vipers, for the *Babylonians* did draw the *Iewes* out of their dennes,) ouertaken and entrapped by the Enemie, flyes like a fearefull Hart; but is taken flying, and being ſo taken, is ſtayed with clogges and fetters from running further.

They that write of dreames ſay, that hee who dreames of an Hart following him, is in great feare without any harme,

harme: If *Babylon* be an Harte, *Syon* is purſued, but not harmleſſe in a dreame; ſhe can not ſay ſhe flyes, no man purſuing her, for her heartles Princes are both purſued, afrayd, and hurt: the ſerpents brood haue got the victory: *Babylon* is too hard for *Syon*.

Et fuga Cervis a patribus datur, & parvus pavor incitat artus.

Punicea ſepto formidine penna. Virgilius of Turnus.

The Hart is by kinde a fearfull creature, afrayd of a red feather: ſo as the ancient cuſtome of Hart-hunting was to hang red feathers vpon ſtaues, and place them whither the hunters intended to purſue & chaſe the Harts; where they ſeeing the rags and clothes, and withall, gazing vpon the redne ſs and ſhining ſhewes, ſtand ſo amazed, and ſtricken with a ſudden feare, as the Hunters may haue them at their pleaſure, &c.

Fearfull like the Hart are theſe Peeres of *Syon*, hunted as the Hart, not with ſhewes but blowes, ſcared with red, not of vphanging rags or cloathes, but of downe dropping bloud.

Eſt & frigida multa comes formidinis aura. & Lucretius.

Some write that the Harte is a creature of complexion colde, and colde creatures are moſt fearfull: and that the Hart is cold and fearfull, her teares doe teſtifie, for they are ſweet: wheras the Bore ſtout of courage and of complexion hot, ſheads briniſh teares, a *probat* of his hotnes. The Hart being chaſed will flie, the Bore will encounter with his foe. No doubt *Syons* Princes had no Bore-like hearts, but hearts like Hares, their comfort was ſo cold.

ἐλαφον ἄνδρα δειλον. Horatius *Excelſi montes Cervis ordinati ſunt: ab opifice in refugium ſicut & petra leporibus, &c.* Greg. Nazian. *orat. 7. de compar. diſſentiali ratione.*

The *Greekes* call a fearfull man an Hartiſh-man, or a man with an Harts-heart. The Hart is ſo fearfull of the woolfe, as ſhe will flye at the firſt ſight, as for her life: but no woolfe to the *Babyloniſh* woolfe, *Syons* deuourer, who if ſhe would, could not flie; but ſhe is as an Hart, that preſently and ſuddenly ſeeing a woolfe, is ſo amazed, as that ſhe cannot flie: yet to preuent the too much fearfulnes of the Harte and Hare, God hath made them Hills, Rocks, and mountains, for their more ſecurity, and to ſhun and eſcape the Hunters-ſleights, giuen their feet celeritie. But as the purſuer farre exceedes exiled *Dauid* in his wildernes, ſo

theſe

theſe mountaine Harts ſurpaſſe Sions Princes in their Babylon, whoſe hearts long for liberty, as the emboſſed or inpoyſoned Hart for the flowing ſtreams; and whoſe teares haue beene their meate day and night, while the Babylonian ſayth vnto them, Where is now their God? which *Arnobius* applying vnto his owne ſelfe and ſoule, ſayth: As the Hart fedde with the fleſh of Serpents, ouerboyling with poyſon, makes haſte vnto the fountaine; ſo my ſoule glutted with the poyſoned counſell of the Deuill, runs vnto thee O Lord: That as mine iniquities haue caſt mee from thee; ſo my repentance may beg ſome fauour of thee. Pſal 42.1,3.

The proud inſults of the Serpent are too bitter, ſaying: Where is thy God that made thee to his Image? hee hath caſt thee out of Paradiſe, and hopes to take ſaluation from thee. O no, I did runne a whoring, yet thou O Lord, ſuedſt no diuorce: in mercie thou didſt ſend thy Sonne, and in thy bounty reſtoredſt mee to thy likeneſſe; ſo that I ſhall not now returne to Paradiſe, from which I was ejected, but aſcend to heauen, whereunto I am elected.

Her Princes are become like Harts. A Hart is ſo weake a creature, as the touch of a thorne, called the Ladies roſe, wil breede his death: yea, her entrals are ſo thinne and weake, as a little blow will breake them aſunder, the skinne remayning whole. Feeble and fearefull were her Princes like to Harts.

Imbecillum cervus eſt animal, vt tactus ab Appiatho, eo ſpina ſpecies, enecetur. Perius.

Achilles vpbraiding *Agamemnons* cowardiſe, ſaith, his heart was like an Harts. Authors call fugitiue ſeruants *cervos*, i. turned into a. Such were Sions Princes, cowards, captiues, ſlauiſh ſeruants.

Homer. Pompeius Feſtus. Servos, Cervos.

The Harts eares lifted vp, doe note forward hearing, but hanging downe, ſhewes deafenes and hardnes of the hearing. Such were the eares of *Sions* Princes, erect to folly, demiſſe to goodnes. The Hart after knowledge

of

of the female, ſmiles like a Goate, and his face waxeth blacke like vnto a Goates: neyther will hee to the paſture till the raines deſcent doth purifie and waſh him cleane.

Man entertaining ſinne, defiles himſelfe, and becomes abominable, and makes the faireſt to bee the moſt ill fauoured, vntill his ſoule bee purely waſhed by repentance.

The Hart hauing loſt her hornes, is both fearefull and aſhamed, as one that hath loſt both fortitude and fauour; as had Sions Princes, who were as Harts before the army.

Philip had wont to ſay, that an Armie of Harts that had a Lyon to their Leader, were more fearefull to the enemie then an armie of Lyons that had a Hart for their conductor: whereunto *Demades* alluding, ſayde vnto *Philip* being too ſtrong for Athens. You ſhould well know O King, the force and valour of the City, if *Philip* were leader of the Athenians. and *Cares* Captaine of the Macedonians: But as *Tertullian* ſometimes ſpake of Chriſtians, That hee knew ſome Chriſtian Paſtors cowards in perſecution, but cruell in peace; as were *Sions* Princes, deuouring Lyons in time of peace, but faint hearted Harts in time of trouble, like the Hinds of the morning, found, hunted, taken, lead vnto the ſlaughter.

Noſſe ſe Chriſtiani gregis paſtores in pace leones, in prælio ceruos.

Aleloth Haſhaſar, titulus Pſal. 22. Prou 5.

Yet Harts are ſometimes taken in the better part: as for the louing Hynde and pleaſant Roe, becauſe men take much delight in tamish, milde, and gentle beaſts; yet this is not ſo nigh vs, as the Pſalmiſt ſoareth high. But to deſcend from the Maſter to the ſeruants, Princes ruling, Prelates preaching, Captaines commanding, Leaders leading, each man fitted, all obeying. Harts are called the vnworthy, not admitted: the Harts abide no ſequents; the Magiſtrate muſt carry the ſword, and the Miniſter teach the Word, ſinnes abound, and hereſie doth not decline,

None

None hate Serpents but such as are or should be as wise as Serpents, Serpents keepe their head, so should Christians their soules and Sauiour. The Hart is neuer at vnitie with the Serpent. Christ with Beliall, falshood with truth, the true Christian with the hereticke, Sion with Babylon, yet Sions Princes are as Harts subiected.

Some write, the running Hart is transfixed with an arrow, bearing Motto *Haret vbique*, euery where signifies one that euery where expects reuenge, or the woman that he euers loues, or his guide that leades him to eternitie. O that Sions Princes had remembred sinnes alwayes readie punishment, their weeping mother whom they neuer should forget, and Christ their Sauiour conductor vnto blessednesse. Then had they flitted, but not to Babell, and runne, but to saluation: Yet as *Acteon* was hunted with his hounds, so are these Princes pursued by their owne iniquitie. Ioan: Baptist. Pitren.

The Hart round beset with Serpents, runnes vnto the fountaine, crying *vna salus*, there is no safetie but this. The spirituall man stung with the fierie Dragon, runnes to the liuing fountaine, knowing no saluation but in Christ his Sauiour. And if Sion hath any, this it is; whose Princes are like Harts, bad leaders, sometimes too full of pleasure, now of paine, and like captaine like souldier: as is the Prince so are the people, faint and fugitiue like fearefull Harts: of whom the Babylonians may now say as great *Alexander* of the Persian multitudes: One Cooke is not afrayde of many sheepe. A bad Cooke may marre good meate, and a bad Prince a better people, who frame their manners to his example. If the rulers will shed innocent blood, the Iewes will crucifie *Messias*: the Princes sinne is a double sinne. It is not so much for a Prince to sinne, (though it bee too much) as to bee a Ringleader for others vnto sinne. Princes sinnes doe runne abroade, themselues corrupted they doe corrupt, their example is more dangerous then

ὡς μέγιστος πόλλα κύβατα ὁ ποιμήν.

their fault; hee is an euill leader, that either by word or practise leades vnto it. Let Princes then be wise and Rulers learne instruction.

Vaine is man, and honors are but shadowes: Woe to them that are at ease in Sion, and trust in the mountaine of Samaria. Goe to *Calneh*, and see from thence to *Hamath*; then goe downe to *Gath*; bee they better then these, or their borders greater then theirs? that put farre the euill day, and approch to the seate of Iniquitie, that lie in beds of Iuorie, eate Calues and Lambes, drinke Wine in bolles, sing vnto the Viole, and inuent instruments of musicke, they shall goe captiue with the rest, their sorrow is at hand.

Amos 6:1,2,3 &c.

The Lord hath sworne, saying; I abhorre the excellencie of *Iacob*, and hate his palaces: therefore will I deliuer vp the Citie with all that is therein, and behold the citie is destroyed, the people gone into captiuitie and their Princes like Harts and Rammes without their pastures.

Aries tenet ducatum in exule, habet vocem singularem simet strepitum tonitrui, habet linguam experimentalem, habet vermem in cap. e duritiam habet in cornice.

Like Rammes. The Ramme is Captaine of the folde, his bay is a voyce of note, hee feares the thunder, hee hath experience in his tongue, a worme in his head, and hardnesse on his browe. Such are Princes, Prelates, Magistrates and Commanders. First, leaders of the folde, vnto whom the God of nature hath giuen as to Rammes aboue the sheepe, courage, strength, and fortitude aboue the people, whose blood shall bee required at their hands if they leade them into danger.

Luk. 7. 8.

Secondly, they haue a commanding voyce like the Centurion, if they say Goe, wee must goe; Come, we must come; and Do this, it must be done.

Arietes sicut cetera omnes abhorrent tonitrua, Auic. l. 8.

Thirdly, they are affrayde of thunder, both Magistrate and Minister oftentimes feare the imputations, comminations, and commotions of the world, which make them as hirelings forsake their charge. From the least

leaſt vnto the greateſt, euery one is giuen to couetouſnes, and from the Prophet euen to the Prieſt they all deale falſly.

Ieremy 6. 13. 14, &c.

They heale the hurt of the people with ſweet words, ſaying, Peace, peace, where there is no peace; they are reprobrate ſiluer, becauſe the Lord hath reiected them.

Ier. 6. 30.

The ſheepe are ſo affrayde of thunder as they bring foorth oftentimes their young ones for verie feare before their time.

So Prince and Prieſt conceiuing in their thoughts and hearts the righteouſneſſe of the Spirit, and the commandements of the higheſt, as a child in the mothers wombe: yet for humane reſpect and like *Herod* for worldly feare, do caſt away the feare of God, and the law of Iuſtice as an abortiue broode.

Fourthly, they haue an experimentall tongue. What coloured veines the Ramme hath in his tongue, the like colours will his yong haue vnder his skins. The fathers life is a looking glaſſe for the child.

Quales venas aries in lingua geſtat, gales fœtus in vellere gerat, Plinius lib. 8. cap. 47.

As the Prince ſhall leade, ſo will the ſubiect follow; wee looke at patternes more then precepts: like mother like daughter.

If *Dauid* lie with *Uriahs* wife, *Abſolon* will defile his concubines.

If the Captaine ſlip aſide, the ſouldiers will bee out of order. Prieſts muſt bee like to Princes, but not in ſin: they muſt follow Chriſt who purged out ſinne, and not brought in iniquitie.

It is better neuer to bee borne then to bee a *Iudas* to his charge. Princes beare rule, and happie is the Ruler whole example makes not his people to bee vnruly.

Fifthly, the Ramme hath a worme in his head, which worme ſtirreth vp his ſpirit with itching, as whatſoeuer hee meetes hee ſmites and doſſes with all his might. Perueſe

uerse Princes and Prelates hauing dignitie for their head, carrie pride and indignation for the worme, whose itching humour being styrred, their sillie people must be oppressed. But the wise mans counsell is, If thou be made Maister, lift not vp thy selfe, but be among them as one of them. Let the Prince be so vnto his subiects, as hee would haue his subiects be vnto him.

Talis sit Imperator erga subditos, qualis is erga se vult esse qui regit, nam quum volet bene Rex, volens bene subditi. Eccl: 32, 1. *Talem præstabo imperato ẽ priuatis qualem optarem ipse priuatus Traianus.*

A wel-wishing King shall haue a well-acting realme, *Traiane* beeing twitted of too much familiaritie with his people, said: I will so behaue my selfe vnto my priuate people, as I would wish to be done vnto me if I were priuate.

Spirituall Prelates must not imitate worldly Princes, they haue *CHRIST* their example and patterne for their following. He was humble and meeke, affable and patient; he came vnto sinners, and laid his hands vpon their children; he washed his disciples feete, and left a patterne for all posteritie.

Aries cornu cum habet durissimam, corneam & osseam, sed tempora habet debilia, &c. Auicen. lib: 1.

Sixtly, the Rammes forehead is said to be very harde, but his temples weake, and therefore Nature hath made him hornes as it were a shield to defend his weaknesse: *Syons* Princes were euill in life, weake in vertue: They which should haue beene the most vpright, when they waxed fatte spurned with the heele, and forsooke the *GOD* of theyr saluation. They are a nation voyde of counsell, neyther is there any vnderstanding in them. Their wine is the poyson of Dragons, and the cruell gall of Aspes.

Deu, 32, 15. Deut: 32. 28 33. Ier. 9. 26. Act: 7. 26. Act: 7, 50, 53. Numb: 15, 38. 39. Matt. 23. 5

Al the house of *Israel* are vncircumcised in their hearts, they are stiff-necked, alwayes resisting the Holie-Ghost; which of the Prophets did not theyr Fathers kill? and the children murdered the *HOLY ONE* and Iust: receiuing the law by the ordinance of Angells, and kept it not, yet had Fringes vppon the borders and Phylacters of theyr garments, as remembrances, that whensoeuer they

they looked on them they might remember the commandements of the Lord, and doe them. But they howsoeuer they had them before their eyes, did neyther remember, obserue, nor doe them; and no maruell, seeing there is nothing more vnpossible then to amend him who hates the good, and loues the bad, knowing his Masters will, and scornes to practise it.

The Priest is not so soone corrected as are the people: and if perchance his offence too palpable bring him to humilitie, his penitence is not so much for the sinne committed as his credite which hee had forfeyted, to whom the Lord expresly speaketh in his Gospell, that Publicans and Harlots goe before them vnto heauen. Such wormfretted Princes and itching headed Prelates are like to Rammes, who are as fierce and cruell, as the Lambe is meeke and gentle: so soone as their hornes encrease, they butte at others, and goe to warre: whence came the Prouerbe, A wanton horned Ramme, an vngrateful creature, who waxing ripe Rammes them especially which were his nourishers. 23 *Sions* Princes did against the Lord.

Quis aliquando audiuit Clericum citò vt laicum pugnare? & si deprehensus humiliabit se non ideo quod peccauit, sed quod gloriam perdidit. Chrys. hom. 33. in Mat.

The Ram is dedicated to *Mars*, who gouernes the gall, the seate of anger, choller and reuenge: whence the sacrificing of Rams did note the killing of anger, when Princes incited others vnto warre, they sent a Ramme by a Herald into the enemies borders, to shew their land was as a prey to them.

The Ramme is a Symbolle of hostility; but Sions Princes did send no Rammes into the enemies land to prouoke him vnto warre; but the enemie came to their land to bring them to obedience: and not obedient in their owne land, are brought vnto the enemies, not to make the enemies land a prey to them, but themselues a prey to the enemie, like the Ramme that was killed in *Isaacks* place.

The Ramme is the Hieroglyphicks of the Crosse, & the crosse of our redemption.

The Ramme was taken in the bush, and offered for a sacrifice; but in the bush of *Sabeth*, which is remission, because by the crosse came our redemption: but these Princes like Rames are taken in the hornes of *Babylon*. The Ramme abates his cruelty, if hee bee pearced in the horne neare the eare; for his chiefest strength is in the head. The Crowne comes of the horne: and in holy writ, the horne is often put for the chiefest gouernours: Hornes are signes and tokens of powers, dignities, fortitude, authority, and commaund.

Corona a Cornu, Pierius.

Hence *Moses* was painted with hornes among the Ancient; whose face enlightned from aboue, did shine so bright, sun-bright, as the people feared to come neare him. Their eyes could not abide his shining brightnesse: but these Princes are like *Moab*, they haue lost their horns their kingdome, and kingly dignity; they are wounded in their head like Rammes prepared for the slaughter.

Exod. 34. 30. Ier 48. 25.

Rammes signifie Apostles, Prophets, Priests, Prelates, who in the Gospell are the leaders of the flocke.

Qui sunt duces gregum in Euangelio. Leron Basil. Aug. in Psal. 28.

The strong men in the Church, are the sonnes of Rammes, the Princes of the Congregations: the voyce of the Lord prepareth the hearts, maketh them fitte for the worke hee sendeth them about. As the Minister to teach the people, reproue the sinner, instruct the ignorant, counsell the doubtfull, strengthen the weake, comfort the sorrowfull; with many other duties belonging to that holy function, manifested by propheticall inspiration: Euangelicall Institution, Apostolicall predication, and the sound Interpretation of the learned. The Hart doth alwayes persecute the Serpent; and the true Diuine still pursue the Hereticke.

Fortes in Ecclesia. Ieron. in Ezek. 45.

& sily arietum κατάρτισαι, sign sent instruere aliquem ad negotium, &c, Pierius. Psal. 28. 9.

There is a continuall warre betweene the Hart, and the Serpent, Christ and Sathan, vertue and vice, truth and errour, true religion, and irreligious superstition: the man of God is as the thirsty Hart, vntill verity haue triumphed ouer vanity. But alas, her Princes, and her Prelates

lates are as Harts and Rammes voide of the pastures of true knowledge, and the wisdome of the Scriptures: foode both for themselues and the people committed to their charge, not remembring that the office of a Bishop is a worthy worke for pride and pleasure, couetousnesse and auarice haue put out their eyes, their ambition is infinite, and their desire is vnsatiable; for whereas vertue, life and learning deserue preferment in Church and Common-wealth, money, flesh and bloud (which shal not enter Heauen) obtaines the dignity: the dignitie obtained, the heart with greedinesse is inflamed, so as [illegible] pasture in a barren heath, for make him a Deane, that is too meane, except hee be a Bishoppe, there is no content: graunt him his request, yet hee is not satisfied, to bee an Archbishop is his desire. And yet this is not all he doth affect, but brauely mounted, and attended richly, hee must to *Rome*, no doubt now a Pope at least. But whither will these aspires soare? They eate and still are hungry, they drinke and still are drie, hungry, drie, thirsting, seeking, they cannot finde the desired pastures.

O infinita semper ambitio, O insatiabilis semper auaritia, qui primos hominum gradus meruerunt in Ecclesia vita merito, vel pecunia, vel etiam carnis & sanguinis, qui a regnum Dei non possidebunt: non ergo corda quiescunt, duplici affluantia desiderio, vt scilicet dilatentur in plura, &c. Bernard. flores, lib. 6. c. 1. at si non Episc.

There bee horned Rammes in Arabia, whose right horne is a while erect, and shorter then the left; the other of diuers colours, pendent, much longer then the right, whereby they are much hindred in their feeding.

Such horrid wrong-horned Rammes are Prince and Priest, whose appetites are twofold; the appetite of iustice and profite. The appetite of iustice, the first is white but short, it is for a little cherished: The appetite of profite the second, diuers coloured and long, of all so much desired: for who affects not worldly profite with heart, minde and loue? and labours not for mundane wealth with body, might and strength?

Thus doth this horne looke downe vnto the earth, all

coloured with vanity, pleasure, and cupidity. Few looke to heauen. Iustice horne is shorter, the white horne doth not increase, true iustice seated in the chayre of charity findes no prosperity. Man is vpright erect for heauen his country, thither should hee looke: but his treasure is on earth, there is his heart, to that he doth attend, seeking to feede on vanity, and satiate himselfe with things transitory in steade of substance: hee obtaines a shadow, and like a wandring Hart findes not the pastures, but weake, feeble, fainting, starued and famished, are carried to the Butcherie, not able to resist.

3. The thirdsort, [illegible] without [illegible] the pursuer, carried to captiuity, without resistance, coacted, compelled, without strength, power, fortitude, or vertue; yet vertue drawes loue from the good, and astonishment from the bad; but *Sions* Princes wanted both, and therefore wanted many for their guard; of whó we may say as *Plato* somtime sayd to *Dionysius*: What a murren hast thou done, that thou needest so many keepers? What haue these people done they need such watch and warde? the Prophet answers, They remembred not their end: Surely: they forsooke the Lord their strength and fortitude.

Lam. 1.9

Vertue is no Legacie; when iniurie is absent, fortitude may sleepe: but these are depriued of strēgth, though they want no iniurie. Women, Wine, the King are strong: but vertue *verity* is the strongest, which this people wanted, they did trust in lyes: strength and courage make a man; these had neyther; but as graile yeeldeth to the Sithe, so these vnto the Mower; they are appointed for the belly of hell, for tribulation without compare, yet make no resistance, their strength is gone.

Ionas 2.2. Hieron. in Io. 2.

Mans fortitude is of two sorts, spirituall and corporall, externall and internall: *Iosuah* was strong and of courage good, hee beleeued God and fought his bat-

Iosh. 1.6.7. &c.

tels

tels. God is the ſtrength of *Dauids* fortitude, hee eaſteth away none that is mighty, and of valiant courage.

Pſal 62.
Iob.36.4.

God is the ſtrength of *Iſrael*, but *Hieruſalem*, her Princes, and all the ſtrong men are driuen into captiuity, without ſtrength before the driuer; for the Lord hath taken from *Ieruſalem* and *Iudah* their ſtay and ſtrength, euen al their ſtay of bread & water, the iudge & Prophet, their ſtrong man, and the man of warre: they are aſhamed of their ſtrength, their ſtrength hath failed them, them are mighty, they are ſtronger then the [illegible] them to ſeeke the Lord and his ſtrength, and his face continually. Then will hee ſend them helpe from his Sanctuary, and ſtrength from out of *Sion*. The King ſhall reioyce in thy ſtrength (O Lord) yea greatly ſhall hee reioyce in thy ſaluation, for with the Lord is ſtrength, and with him is plenteous redemption.

2 Kin.24:14.
Lam.1:6.
Eſay 3.1.2.
Ezek.32,30.
Pſal.69.4.
Pſal.105.4.
Pſa.20.2.
Pſal.21.1.

Iacob gaue *Iudah* a bleſſing, but *Hieruſalems* ſinnes haue turned it from *Sion*. Then hee was as a Lyons Whelpe whom none durſt ſtirre. Now as an hunted Hart without ſtrength before her followers; then hee was feared as a Lyon, now fearefull as an owle: hee dwelt in fortitude like a Lyon.

Gen.49 9.
Habitabit in fortitudine ſicut Leo. Vatab.

A Lyon is the picture of magnanimity, and warlike men: Men fierce and valiant in the warres; the Poets called men magnanimious, couragious, hauing Lions hearts, Lyon hearted: but theſe are Hare-hearted, they flye like Cuckoes full of feare and ſtrengthleſſe: they are no Lyons, but like *Thyrſites*, do carry womens hearts, they are heartleſſe Iewes.

The Adamant is an Hieroglyphicke of Fortitude, a ſtone not to bee broken with a hammer, nor burned by the fire: it freeth him that caries it from feare and cowardize: but now the Babylonian weares it, and not the Iew, whoſe Babyloniſh hearts are like vnto the ada-

Adamantine breasts of *Dis*. Hearts made of Adamant, hard and implacable as the gates of hell.

As the Adamant is mollified by the bloud of goates, so mans sinfull adamantine heart is onely softened by the bloud of Christ. *CHRISTS* bloud is fresh; happy man whose heart is sprinckled with it: then shall his soule assuredly be saued; but alasse, sinne makes vs strengthles before our pursuing enemyes, the diuell, the world, and the flesh; shee suggesting, shee intycing, all deuouring. Yet the Priest is careleisse, and the people feareleisse: they finde no pasture, neither doth he prouide them meate; preposterous priest, nothing but slay and eate: If he chance to feede with word, he poysons the dishes with his works.

Beda exhor. c. 149.

A Iewish sinne, God make vs amend: they were without strength, and wee faile in fortitude, in liuely faith, in practise personall, and repentance Christian: we watche without sobrietie, and are sober without watchfulnes; the diuell is busie, the lyon roares, Sathan sleepes not. All are strong, we are weake. *CHRIST* prayed for the continuance of *Peters* faith, we haue the continance of our Sauiours prayers, God graunt vs the end of *Peter*, and of the blessed Saints.

Ezek: 22, 25. 27. 1. Pet. 5.

There is a double fortitude, of the Iust, and of the reprobate: the fortitude of the iust is to ouercome the flesh, to extinguish the delights of this life, to desire the afflictions of this world, for the rewards of heauen: to contemne the inticements of prosperitie, and subdue the feare of humane aduersitie. The fortitude of the wicked is, to loue things transitorie without ceassing, to endure against the scourges of the Almighty without feeling, not to leaue off from the loue of temporall for any aduersitie, to atchieue vaine-glorie, with the detriment of life: to seeke to encrease in malice, to impugne the good man with all kinde of violence: to place their hope in theyr owne fragility, to perpetrate iniquitie without thought of Iustice ne eternitie: onely patience makes the goodman strong, patience

Iustorum fortitudo est carnem vincere, delectationem vitæ præsentis extinguere, &c. Greg. 7. Mor: cap: 7.

is

is ſtrong, and the patient man is better then the ſtrong. Prou:17. Eſay 53.
Chriſt gaue the Chriſtian man a patterne; the Scriptures exemplifie the vnmuttering ſheepe. Great is patient ſtrength, it hurts not where it may doe good, nor ſeekes reuenge where it ſelfe is hurt: but this fortitude is fled to heauen.

God be my ſpeede, and heauen my dole; Peace and vnity, concord and vnanimity ariſe from it; Chriſtian fortitude as honey from the ſtrength; but diſcord hath got the victory, Vnity is ſubiected vnto enmity, impatience conquers patience, all is out of order: Graunt Lord repentance, or elſe wee flye ſtrengthleſſe before the enemy, which is perdition. The fleſh is ſtrong, the ſpirite weake. Adde Lord ſtrength vnto our weakneſſe, or we periſh finally: Mortifie the fleſh to bee a ſpiritual ſacrifice: ſubdue the olde man, aduerſary to the Spirite; and robe vs with our Sauiours righteouſneſſe, euerlaſting happines, So be it. Iudg:14. Luk.13.

The 5. redoubled ſenſes of the ſin-continuing ſoule, like the feeble Princes of the fold are ledde captiue, and finde no paſture: Delight in ſin hath lulled them halfe aſleepe, ready to throw them to eternall death. Ariſe, ariſe, O thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light. Ephes.5.14.

The wandring ſheepe returnes not to the fold except the Paſtor doe recall him, and therfore is eaſily deuoured by the wolfe, the dogs, the crow: our ſoules like ſheepe are gone aſtray, and wander in the deſerts of impiety, expoſing themſelues to the rapine of the enemie; neyther haue they power to returne, except the ſoules great Shepheard doe reduce, by whoſe mercy it is alone wee are not conſumed.

As the Ramme is mortally infatuated in a tempeſt, ſo the ſinfull ſoule in the tempeſts of raging ſinne, conteſting conſcience, infeſting Sathan, and God condemning

ning, is ouercome with feare, and ready to periſh with deſpaire, ſeeking to drinke where there is no water: and to feede where there is no paſture, verifying the Riddle, I ſeeke, what doeſt thou ſeeke? that I wiſh: what doeſt thou wiſh? that I doe beleeue: what doeſt thou beleeue? that which I know: what doſt thou know? that which I doe not finde: what doeſt thou not finde? that I ſeeke, true felicity in helliſh ſinne: Onely this I finde by all my ſeeking, ſinnes wages are death eternall. Oh returne yee wanderers to the paſtures of contrition, and ſeeke the medowes of true confeſſion: then ſhall you feed your ſoules with eternall benediction. For the contrite ſoule commemorating her tranſgreſſions, makes haſte vnto the paſtures watered with the liuely ſprings of ſupernall grace: teares ſowing ſhall haue ioy in reaping; whereas he that feedes his ſoule on earthly pleaſures, ſeparates himſelfe from food celeſtiall, for if he knew his exilement from his bliſſe, hee would bewaile the blindneſſe of his baniſhment.

Quæro: Quid quæris? &c. Apolonius.

Quiquis ab huius vitæ voluptatibus alhuc paſcitur, ab æterna vita intellectu ſeparatur. Greg Mor: 28, c. 22

If he vnderſtood his loſſe, he would bewaile his follie, and amend his faulte; Wiſedome is not found in ſinfull pleaſure: Oh then ye thirſty ſoules which euer thirſt, and ye hungry hearts, which are neuer filled, enter into the paſtures of contemplation, there ſhall you taſte and ſee how ſweet and plentiful is the *LORD*! Here did the Apoſtles taſte, and for the ſweetnes of it, left all things and followed *CHRIST*: here did the Martyrs taſte, and for the ſweetnes of it counted deaths bitternes to be moſt ſweete; here did the Virgins taſte, and for the ſweetneſſe of it abhorred all fleſhly pleaſure and delight; here taſted all the Saints, and for the ſweetnes of it, did relinquiſh both themſelues and theirs: the ſoule cannot be ſatiate but with *GOD* alone, & therefore ſeeks alone for that ſatietie. The ſoule leauing the chiefeſt veritie, falls ſubiect to the greateſt vanity, wandring by inordinate concupiſcence, through this world of no felicitie, léd by a ſinfull Conſcience, not finding what it did expect, throwes herſelfe into the gulfe of pleaſures,

O ſemper anima aride, quæ ſemper ſitis & egeris, introite in paſcua contemplationis, guſtate, &c. Beda exhort: 104.

Anima ſummã deſerens veritatem, in ſummã vanitatem Hugo *de Sancto Victore.*

where

where she findes nothing but a world of dolours, to seeke eternity in things so transitory, is to find heauen on earth, the circle in the center. Louers of mutability, and followers of inconstancie alwaies seeke what they neuer do obtaine; They alwayes goe and neuer stand, they are alwaies ending, and neuer make an ende: they seeke there where that they seeke may not be found, onely they finde what they find, no content in vanitie, nor rest in miserie. Hang those Princes that betray the Cittie; hang thy misleading sensses, like *Iosuahs* kings, vpon the gallowes of true penitence, before the Sunne of righteousnes, least strengthles the pursuer driue thee forwards to confusion.

Mutabilia amãtes, & mutabilia sectãtes, semper quærũt, sed nunquam ad statum perueniũt, semper transeunt. &c.

Eccles: 1. Iosh. 10. 25. Hugo.

There is a threefold Fortitude: In reprouing euill, in defending truth: and louing that is good. It aduentures on things most difficulte. Is patient in the greatest aduersitie, and æquanimous in fortunes frequent mutabilitie. Wine, Women, the King, and Truth, are the foure *Sampsons* of this world; Wine pricketh and purgeth the wounds, dolour and asperitie tame the flesh, the woman mollifies man, and humility doth weaken Sathan, and pacifie the *LORD*. The King content subdueth the auarice of the world, and possesseth all things: and the veritie of life, of doctrine, and of righteousnes, are stronger then them all, and obtaineth Heauen: but dominering hath tamed the soule, and she a coward, yeelding to the foe, runs strengthles before her followers.

Micah, 5. Prou. 14. Cant: 3. 2 Reg: 23. Luc: 10. Zach: 9. 2. Cor, 6

Mulier quasi mollieus herus

1. Cor: 15. 1. Reg. 21, 19. Mat: 5. Esay 49. 4.

There is a 4. fold Fortitude, of nature, grace, stabilitie, and agilitie: these had the soule: but nature hath lost her dignitie, and labours now in vaine, shee spends her strength for nothing. The grace of *IESVS CHRIST* bee with her, bee her protector and defender. *AMEN.*

Fortitudo corporis animæ imbecillitas est, & fortitudo animæ est corporis debilitas.

FINIS.

BRITISH MUSEUM
16 AP 1903